





BISMILLAH HIR RAHMAN NIR RAHEEM

(In the Name of Allah, Most Gracious, Most Merciful)

All praise is for Allah. Darood (Blessings) and Salaam (Peace) on Muhammad, his Family, and his Companions.

Dedicated to
My beloved father Sayed Amir Saheb Alvi



The Tomb Of *HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)*

THE SUN IN A CANDLE

TEACHINGS OF HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)

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All praise is for Allah. We praise Him and seek His assistance.

**We ask His forgiveness and take refuge in Him from the evil within
ourselves and from the evil of our deeds.**

**He whom Allah guides will never be diverted yet whomever He sends
astray will never find his way.**

All power is His. He is our Lord and to Him is the end of all journeys.

PREFACE

Praise be to Allah, the Lord of All the Worlds, in every situation. Praise be to the One who has established the ascending levels as a protection for the worshipful servants, and the stations of nearness for those who know by experience.

The aim of this short book is to acquaint the reader with the lives of Awliya in general and the dignity of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) in particular.

Awliya (Saints) and Sufis had only one goal in their life and that is how to please Allah and get close to Him. To achieve that goal they worked very hard, over and above basic requirements of Islamic regular prayers (Salat), Fasting, Alms (Zakat) etc. They followed the guidance of our Prophet (sallallahu alaihi wasallam) and emulated his life style. They prayed all night, at the same time they did not neglect their worldly responsibilities.

They never asked for any help for their survival rather they worked for their living just enough to cover their basic human needs. Rest of the time they devoted to Zikr (Invocation of Allah's names and Dua), crying and longing to get closer to Him. Sometimes they would prefer isolation in order to contemplate and reflect. Our Prophet (sallallahu alaihi wasallam) did retreat to "Hira" (cave Hira) to meditate.

Majority of common folks, owing to their ignorance, believe that Awliya and Sufis knew nothing other than praying to god. Unfortunately most people don't know the real value of the service these great Muslims provided for the Umma.

As a matter of fact they had excellent education in Fiqh, Hadith, Interpretation of Quran, Logic, History and Astrology. They were excellent educators. Many of them wrote books on Hadith and interpretation of the Quran. They were excellent teachers and provided an unparalleled service to Islam.

Our beloved Prophet Mohammed (sallallahu alaihi wasallam) is the last link of the chain of Prophets. There is not going to come any more Prophet. However Allah did not neglect us. He raised Awlia and Sufis as bright stars to continue shattering the darkness of ignorance.

They dedicated their lives to guiding people, obeying Allah's commands and spreading His word. Their common possession was love. Their love for Allah was more than we can comprehend.

When it came to loving our Holy Prophet they followed Allah's word to the letter that says "Love the Messenger more than anything else in the world including your possession, family even your own self.

Anas b. Mâlik(r.a) relates that the Prophet (sallallahu alaihi wasallam) said: "If anyone possesses three qualities, he will experience the sweetness of faith: That Allah and His Messenger are dearer to him than anything else, that he loves another person solely for Allah's sake, and that he hates lapsing into unbelief as much as he would hate being cast into the fire." [Sahîh al-Bukhârî (15) and Sahîh Muslim (60)]

Finally their love for human being was remarkable. They loved all equally, no matter whether religious or ethiest, friend or foe. They were peace loving and peace giving and they treated all humans with respect. In return people of all religions honored them. They would come to Awlia for judicial as well as spiritual guidance.

May Allah (subhanahu wa taala) accept my humble attempt.

INTRODUCTION

Knowledge is the most noble talent, the most magnificent degree, the most splendid object of pride, and the most valuable form of merchandise, since it is the means by which to arrive at the realization and affirmation of the Oneness of the Lord of All the Worlds [tawhid Rabb al-'alamin], and belief in His Prophets and Messengers (may Allah's blessings be upon them all). The religious scholars became the favored élite of the servants of Allah. He drew them toward the signs of His religion and guided them toward it. He preferred them and selected them for the special merit of grace. They are the heirs and deputies of the Prophets, and the chieftains and confidants of the Messengers.

As the Prophet (sallallahu alaihi wasallam) once said:

"The religious scholars are the heirs of the Prophets in knowledge. The inhabitants of heaven will love them, and the fish in the sea will seek forgiveness on their behalf, until the Day of Resurrection."

Allah (Exalted is He) has also said:

Only those of His servants fear Allah who have knowledge. inna-ma yakhsha 'llaha min 'ibadi-hi 'l-'ulama'. (35:28)

The focus of this book is on Hazrat Shah Wajihuddin (Rehmatullah) as an outstanding Alim and a Wali. Also to emphasise the place of Gujrat, espacialy Ahmedabad as an educational center. Many ulemas (Islamic scholars) and Awlia concentrated their studies in this city. They dicated their lives to present Islam through the best means, education and love for all. Hazrat Shah Wajihuddin Rehmatullah was the foremost in that field and hence his service to humans is invaluable.

Beside having the material for this book it was a blessing to have such scholars like Professor Mawlana Saiyed abu Zafar Nadvi and saiyed Husanipeer Alvi in the city. Mawlana Saiyed Abu Zafar Nadvi was hired by Gujrat Vidya Sabha to transate the earler sources pertaining to the history of Gujrat, from Arabic and Persian languages.

During his investigative tours of historical places he came across many a shrine of Muslim Awlia (Saints) and scholars. He was impressed by watching so many graves (Shrines) of Ulemas, educators and Sufis in a small state of Gujrat. In fact Gujrat in general and Ahmedabad in particular was hub of Islamic activities. These revelations motivated him to write a book on this subject. He wrote a very useful book “Tarikh-e-Awliya-e-Gujrat” (History of the saints of Gujrat) by translating several antique books from Arabic and Persian in to Urdu

In my younger years we, the youth of the neighborhood, used to play badminton in the evening. Mawlana returning from the mosque would pass through our court. We would stop the game and offer him a seat. He always obliged us. We asked him various questions. His answers and explanations were worth more than our game.

The references I have taken came from highly acclaimed and scholarly accounts such as “Mirat-e-Ahmadi” (Urdu translation), and a book, “Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)” in Gujrati language by a famous journalist and a historian Chandrakant Parmar. Though he was not a Muslim (He was a Hindu) his knowledge of Islam is admirable and he used utmost respect and sincerity to bring out scholarly details of the life of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

Finally a milestone and a gem in authenticity, a great work, “**Tazkirat ul wajeih**” (Rememberence of Shah Wajeehuddin). This book is a lifetime work by Saiyed Husainipeer Alvi. He was a research scholar of high caliber. Not only that but he was also a great Alim and a Hakim (Physician in Greek medicine). He was well versed in Urdu, Persian and Arabic languages.

During my junior high school years I watched him working on that book. He owned a fairly large personal library and he was always engrossed in studies. When he finished the manuscript he hired a very talented scribe, Mohammed Ibrahim, who had beautiful Urdu handwriting. In those days there were no computers or typewriters in Urdu. The scribe’s writing was the final copy

going to the press. I saw uncle Husainipeer pouring over the manuscript, making corrections and changes. Mohammed Ibrahim, the most calm and patient person I have ever seen would listen and scribe.

Uncle Husainipeer had referred about fifty books, Arabic, Persian and Urdu in to come up with such an authentic account. Various authors of the books referred included Shah Wajihuddin (Rehmatullah alaih)'s contemporaries, his family members, his students and later day scholars following his passing away from this world to as far as about seventy years after.

It is not a coincidence that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s legacy of high standard of learning continued in his immediate family and later on, though interrupted, to this day.

On the religious front there were many pious Ulama who held the Sajjad (Seat of lineage) of Hazrat shah Wajeehuddin (Rehmat Ullah alaih)

My grandfather, Saiyed Abdullah Saheb, was noted for his simplicity and high knowledge. It may be interesting to note that he used to pass the month of Ramadan in the rural villages of south Gujrat among his Murids (Disciples) and lead the Taraweeh prayers by reciting the short suras. As a general tradition, the Taraweeh prayer is lead by an Imam who has memorized the Quran (He is called a Hafiz) and recites the whole Quran in the month of Ramadan.

Since Saiyed Abdullah was not a Hafiz he recited the short Suras. Some of his murids taunted him about his shortcoming. He went home and started memorizing the Quran. Normally it takes six to eight years for a child to memorize it, whereas it is almost impossible for a grown up person to do so. He committed the Holy book to his memory in one year and the next Ramadan he returned to the same village and led the prayers with full Quran.

He was highly respected by the town's people, to the extent that when he passed the streets the shopkeepers would stand up and greet him.

The current Sajjada nashin Saiyed Ahmed Saheb Alvi is a soft spoken and well-mannered Peer. His father, Saiyed Bada Saheb (Rehmat Ullah alaih) was one of the most respected Peers. He was most popular among his Murids (disciples), non-disciples as well as non Muslims including Hindus. He had thousands of Murids in various parts of the world. He traveled extensively and spread the blessings.

He was active in the public life as well. He was elected to serve as a member of the municipal corporation for the city of Ahmedabad. In that position he upgraded the neighborhoods of Muslims that were otherwise neglected by the city. The town's people, particularly Muslims adored him.

Allah had blessed him with excellent health. He lived to be ninety. When he approached around eighty years of his age, he selected a spot for his final abode, his grave in the same compound, and in the direction leading from the feet, of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih h)

His two younger brothers, too, were well reputed in piety and the religious studies.

One of them Saiyed Amir Saheb Alvi was my beloved father. He was a multi talented person. He was well versed in the religious studies as well as the wordly affairs. He guided me toward right path. He was respected by his Murids as well as the town's folks.

Younger to him was Saiyed Faizullah Saheb Alvi. He was a divout peer. He engrossed his life in the Islamic studies and guiding his disciples.

My maternal grandfather, Saiyed Gulam Ahmed Alvi was also an Alim in Islamic studies. In my childhood years I saw the people of the town used to come to him with various questions on the Islamic jurisprudence. He had many Murids in Surat and in Rangoon, Burma.

The reason for all these details is to thank Allah (subhanahu wa taala) who blessed us with such pious ancestors who worked diligently for Muslim umma. And I pray to Allah (subhanahu wa taala) that He grants the same ability to our future generations.

The historical fact is that Gujrat and especially Ahmedabad was a beehive of Islamic activities. Many great Ulema (Muslim scholars) rose from this ground. Their remarkable services are

preserved in the books of Arabic, Persian, Urdu, Hindi and Gujrati languages. Muslim Umma (Community) acquired knowledge from these sources.

However, the new generation, living out of India, especially in England and the United States are at a disadvantage not knowing the languages that contain the treasure. That idea motivated me to compile, in English, the part of the varied accounts mentioned in the old books describing the services of the great scholars. I am sure it will be most beneficial to the modern generation.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was most sought after by the seekers of knowledge. He is mentioned, lovingly and respectfully in all those books.

Most of the details in this book are taken from the great work “Tazkiratul Wajih” by Saiyed HusainiPeer Alvi. Saiyed HusainiPeer Alvi has done a remarkable service to Muslims by producing an authentic book that shows greatness of Shah Wajeehuddin (Rehmat Ullah alaih). It gives a clear picture of the activities of Muslim umma and the roll of Sufism in that society.

He was a descendant of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and so is this humble servant. Though I am neither a literary man nor an Alim yet I venture to write this book in order to acquaint the english speaking people with the blessings of the great Alim and a Wali that Hazrat Shah wajihuddin (rehmatullah) was, and pray to Allah to forgive my shortcomings and accept my service.



In the name of Allah the beneficent the merciful

THE SUN IN A CANDLE TEACHINGS OF HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)

Allah created humans and, in order to guide them towards righteous life, He sent Prophets. They did their best delivering the divine message. All the Prophets were Messengers of Allah (subhanahu wa taala) and they rendered the same message that Allah is ONE. He is the creator of everything between heavens and earth and beneath the earth.

He created humans with specific purpose to worship Him alone and no one else. He gave free will to man at the same time He raised Prophets to guide man to the right path. It was a long chain of Messengers.

Over the long time innovations craped in and corrupted the divine message. At the end of the chain our beloved Prophet Mohammed (sallallaho alaihi wasallam) came and sealed the chain. He is a guide for all humans.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And [thus, O Prophet,] We have sent thee as grace to the worlds. – 21:107 .

He (sallallaho alaihi wasallam) proved it to the world.

Allah says in the Quran,

His character and perseverance fitted perfectly for the divine message that he was delivering. He interpreted the Quran not just by explanation rather he was a walking Quran. His personality and the deliverance of the divine message was the beam of light that shattered the darkness of ignorance and spread swiftly in all directions, continues today and will continue Insha Allah.

Islam did not bring any new religion, however, it revived the same message that Allah had sent earlier through other messengers. It was received in their times. After a while it was corrupted and covered by ignorance and the real message was lost. Through the message of Islam those impurities were removed and once again Allah's commands were followed.

Since our beloved Prophet (sallallahu alaihi wasallam) was the last Prophet Allah did not leave the Umma in the dark. He raised bright stars that kept spreading His light. Those bright stars are the Awlia, Ulema and Sufis. Their love for Allah (subhanahu wa taala) and the Prophet (sallallahu alaihi wasallam) is immense.

Before the wild and ferocious invasion of Hulaku Khan (Hulagu Khan), Grandson of Changes Khan (Genghis Khan) there were plenty of schools particularly in Bagdad and Iran established by Nizamul Mulk. They were all named Nizamia. In 1258 Bagdad was victimized by the heartless attack of the tyrant Hulaku Khan. He massacred Muslims in hundreds of thousands. In fact his mission was to wipe out Muslims. He was helped, in many regions, by many Christian kings. Although those attacks were extremely hard blow to Muslims, that destroyed educational system and schools he failed in his goal of wiping out Islam.

Not too long after the horrifying period in the sixth Hijri (Late 12th. Century) a great teacher with extra ordinary ability and conviction arose in the area that was devastated by Halaku. This great Alim was Khwaja Nasiruddin Tusi. Oddly enough he gained respect of the Mongals, the descendants of Halaku but now were Muslims.

He, Khwaja Nasiruddin Tusi, used his influence in re-establishing schools. He wrote extensively on the subjects of philosophy, physiology, logic, astronomy, language, mathematics etc. He also formed a group of great scholars and doctors. Many among them were his students. For centuries their endeavor proved fruitful in the world of Islam at large and particularly in Iran and India. All these great scholars wrote extensively in the field of teaching, translations and interpretations.

Khalifs of Abbasit dynasty, Mamun in particular, established the Darul Hikm (House of learning) in "Janin". Ibn Ishaq translated hundreds of books from Greek and Sanskrit to Arabic.

These became popular in the world of Islam. Muslim communities in India too were getting the wind of resurgence.

On Friday 22 Muharram, 910H (July 5, 1504 C.E) Kazi Saiyed Shah Nasrullah's family was blessed with a baby boy who was going to be a great scholar a teacher, a Wali: The blessed boy was Sayed Shah Wajeehuddin Alvi al-Husaini al-Fatmi (Rehmat Ullah alaih) .

By this time Gujrat had developed close relations with Arab circles. Great scholars of Hadith had arrived here. People had rather intense interest in Hadith. Renowned scholars of Ahmedabad and Gujrat like Hazrat Ali Muttaqi, Abdul Wahab, Mohammed Taher Pattani (Rehmat Ullah alaih) focused their attention toward Hijaz and, In turn, were influenced by it.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) like Khwaja Nasiruddin trained multitude of students, who eventually turned out to be highly respected Ulema (Religious scholars) and Sufis. Among them were Abdul Aziz bin Wali Khalidi Quraishi, Mulla Hasan Faraghi, Mohammed bin Fazlullah, Mawlana Sabghatullah Bharuchi, and more. Their books are being referred even today.

Shah Wajeehuddin (Rehmat Ullah alaih)'s teaching, carried by his students, spread from Gujrat to Jonepur to Burhanpur and as far as the Holy city of Madina.

There is a great similarity, in educational services, between Shah Wajeehuddin (Rehmat Ullah alaih) and Nasiruddin Tusi. He later was also called Sharif Jarjani of India.

To write about the life and works of our great great grand father Hazrat Shah Wajeehuddin Alvi (Rehmat Ullah alaih) is like attempting to shine a candle in front of the sun. Symbolically his knowledge was like a sun in a tiny physical body. However, I will try in my humble effort to present some of the highlights of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s services to Muslim umma in particular and the humanity in general.

There is considerable amount of information available in various books by his contemporaries, his students, the later day Ulema (Scholars) and the history. We praise all these pious Peers and

Ulema and Walis not because of their persons but for their teaching and guidance that leads us closer to Allah (subhanahu wa taala).

As Maulana Jalaluddin Rumi says,

“If the lamp that spreads light on you was lighted by the original light then what you are receiving is the original light, though the carrier was a different lamp”.

Shah Wajeehuddin (Rehmat Ullah alaih) had a remarkable command on various subjects like Islamic jurisprudence, law, logic and Sufism etc. He wrote more than forty books besides hundreds of articles and opinions on various subjects of Islamic jurisprudence. These works were highly respected in India as well as Egypt and Hijaz. He was often requested by courts to interpret the Islamic law.

We can imagine his energy and devotion. It was not ordinary rather it was a special gift from Almighty. In return he fulfilled his responsibility. He devoted all his time of days in teaching and nights in the “Ibadaat”.

In spite of all that engrossment and success he always felt something was lacking spiritually.

We will come to that later as to how that emptiness was filled and he became a Waliullah (Allah’s friend) and among the favorites of Rasullallah (sallallahu alaihi wasallam).

His times and immediately after was the golden period of Gujrat mainly owing to the open handedness and keen interest of the rulers. Eventually the Islamic knowledge spread in all directions like a wild fire.

Shah Wajeehuddin Alvi (Rehmat Ullah alaih) was like a multi faceted diamond among the educators and he was the foremost among the Islamic jurists. At the same time he was an ocean of knowledge and blessing that constantly flowed for the seekers. Later in his life he became a Sufi and was greatly respected. Ultimately he became a Wali with many Karama (Miracles).

AHMEDABAD

Ahmedabad had become a later image of Bagdad. Here also, was an ocean of knowledge at its high tide and the seekers came from all over the world. Like Bagdad, Ahmedabad was blessed with Awlia (Saints).

Actually Ahmedabad was founded by saints. In 813 H Sultan Ahmed the First, returning from a battle, stayed few days at the banks of the beautiful river Sabarmati. He was impressed by the clean atmosphere and attractive landscape. Considering the location, he envisioned the usefulness of a future city. Hence he selected the area to build a city there.

As he was a pious person he decided to lay the foundation stone by four pious persons who never missed the Sunna of Salat Al-Asr.

He found three such pious men as:

1. Shaikh Ahmed Khattu Ganj Baksh (Rehmat Ullah alaih)
2. Kazi Ahmed, the disciple of Shaikh Ahmed (Rehmat Ullah alaih)
3. Malik Ahmed (Rehmat Ullah alaih)

However they could not come up with the fourth one.

Since Sultan Ahmed himself was such a person he joined the group.

On Thursday, 3rd. of Zul Qadh, 813H (Feb.26.1411) all four pious men laid the foundation stone of the city. They made D'ua to Allah (s.w.t) for its peace and prosperity and sure enough the city turned out to be renowned all over the world.

The plan of the city was well thought out which consisted a strong fort around and a huge Jam'a Masjid (Grand mosque). Many Muhallahs (Sub-divisions) built that had a mosque in each.

The outstanding of them all was Saiyedwada. This Muhalla was built on a high ground near king's palace.

The stones for the city and its fort were brought from far distances.

Amin Razi, the famous Iranian traveler, was impressed by this city and wrote in his popular travelogue “Haft Aqleem (seven countries). “Ahmedabad, for its clean air and its populations enjoys the high position in the world. For its buildings and architecture it is unique, and it would not be an exaggeration to say this is a matchless city in the world. Its bazaars are big and wide and the men and women are attractive.

No wonder it is called ‘The peak of the world’ and ‘The Bride of the countries. The best fabric is made here and traders from around the world come here by land and sea”.

However, what was missing was fulfilled by Hazrat Shah Wajihuddin (Rehmat Ullah alaih) by making it hub of Islamic studies. He built a great Islamic university, taught here all his life and passed away and has his abode till the day of Judgment. There are numerous books consisting of Shah Wajeehuddin (rehmatulla alay)’s biographical accounts.

ANCESTRY

Saiyed Wajeehuddin Ahmed (Rehmat Ullah alaih) “bin” (Son of)

Kazi Saiyed Nasrullah (Rehmat Ullah alaih)

Kazi Saiyed Imaduddin (Rehmat Ullah alaih)

Kazi Saiyed Ataudin (Rehmat Ullah alaih)

Kazi Saiyed Moinuddin (Rehmat Ullah alaih)

Saiyed Bahauddin (Rehmat Ullah alaih)

Saiyed Kabiruddin (Rehmat Ullah alaih)

Kazi Saiyed Zahiruddin (Rehmat Ullah alaih)

Kazi Shamsuddin (Rehmat Ullah alaih)

Kazi Saiyed Badruddin (Rehmat Ullah alaih)

Kazi Saiyed Ilmuddin (Rehmat Ullah alaih)

Kazi Saiyed Bahauddin (Rehmat Ullah alaih)

Saiyed Jamaluddin (Rehmat Ullah alaih)

Sayed Ahmed (Rehmat Ullah alaih)

Sayed Ahmed Muntakhib (Rehmat Ullah alaih)

Saiyed Murtaza (Rehmat Ullah alaih)

Saiyed Muhammed Al-Uraiz (Rehmat Ullah alaih)

Saiyed Ahmed Al-Mubraque (Rehmat Ullah alaih)

Saiyed Musa (Rehmat Ullah alaih)

Saiyedna Imam Mohammad Al-Jawaz al-Taqi (Rehmat Ullah alaih)

Saiyedna Imam Ali Raza (Rehmat Ullah alaih)

Saiyedna Imam Musa Qazin (Rehmat Ullah alaih)

Saiyedna Imam Jafar Sadiq (Rehmat Ullah alaih)

Saiyedna Imam Mohammad Baqir (Rehmat Ullah alaih)

Saiyedna Imam Zainul Abedeen (Rehmat Ullah alaih)

Saiyedna Imam Husain Shaheed-e-Karbala (Rehmat Ullah alaih)

Saiyedna Amir-ul-Mumineen Ali ibn Abi Talib Karam Allahu Wajahu.

(May Allah be pleased with them all)

We find that various great Alims and Awlia praised him and his lineage. In the following paragraphs details and importance of the lineage of Alvi is mentioned:

In the Arabic journal “Jame’ Al Fatawa” by Imam Fakhruddin Razi (Rehmat Ullah alaih) mentioned the high place of Shah Wajeehuddin (Rehmat Ullah alaih). The same was the case in many other books and references. Also they specifically mentioned that him being Alvi itself demanded great respect. On top of that he was a unique Alim and a Wali.

Regarding the lineage of Alvi, great Ulema have displayed their utmost respect. In a book “Ashraful Sadat”, is mentioned *“Alvi are those who are descendants of Hassan and Husain (Rehmat Ullah alaih).”*

Imam Abu Hanifa (Rehmat Ullah alaih) wrote in his “Attashreeh” saying,

“I am knowledgeable but Alvi is higher than me”.

As per various books and references Mohammed Baqir (rehmatulla alay) is mentioned as the first one to be referred as Alvi.

NOTE: The correct pronunciation of the family name is “ALAVI”. Even as late as my grandfather’s time they all pronounced and spelled Alavi. Then it got corrupted to the present Alvi.

Shaikh Abdul Haq Mohaddis Dalhvi wrote in his book “Munaqib Dowazda Imam” that he,
“Mohammed Baqir (Rehmat Ullah alaih) is the first Hashmi whose mother and father both are Alavi.”

Another Alim, Ibn Hajar, writes about an interesting episode in his book “Sawahiq Muhraqa Matbu’a”. He confirmed the episode thru the chain of narrators going to Ibn Jabeer, mentioning that once he, Ibn Jareer was in the company of the Holy Prophet (sallallaho alaihi wasallam) when Imam Hussain (radiallahu anhu), a kid at the time, entered the room. The Holy Prophet(sallallaho alaihi wasallam) pronounced his Salam to the beloved grandson and said “ This (Salam) is for his (Hussain’s) progeny” .Then he said “ O Jabeer, in the day of judgment when the announcer will call for the Saiyed to rise, his (Imam Hussain)’s son Zainul Abedeen will rise. Also his grandson will be Mohammed. O jabeer, if you meet him convey my salam to him”. That was Mohammed Baqir (rehmatullah alay) and was Alvi from mother and father side. Same incidence is written by Kamaluddin Bin Fakhruddin (Rehmat Ullah alaih).

By these and other authentic narrations it is proof enough that Imam Baqir (Rehmat Ullah alaih) was Alvi. In fact once he declared himself being a descendant of Ali (k.w) thru Fatimah tuz Zohra (radiallahu anha).

Mohammed Baqir (Rehmat Ullah alaih) proved himself to be an ocean of knowledge. Great scholars of the time would come to him with the questions regarding inner (spiritual details) and he would explain in full details. He lived a simple life. No one could tell him apart from an ordinary down to earth folk.

A reputable teacher Moiduddin Abu Talib Mohammed Bin Ahmed writes in his book “Alwazir Us Sa’dia” about an incidence, “Once I was in Mecca for Hajj. On the way I saw a down- to-earth man coming from opposite direction. He was so simple I took him as a slave. He was walking swiftly under shades of trees. When he came close he saluted me before I could do that. I asked him –“Where are you coming from?” He replied “From Allah”. That aroused my curiosity, I asked him “Where are you heading?” He replied “Towards Allah”. I was impressed and again asked “Do you have any provisions for the journey?” He said “Yes, Taqwa”.

Needless to say I was overawed, hence again I asked as to what clan he belonged to.

He said that he belonged to Quraish.

I wanted to know more about this simple looking yet great person.

I asked if he could provide some close relation. To that he said “I am Alvi and grandson of Imam Husain (radiallahu anhu) the son of Ali (karam allahu wajahu).”

According to Fuqha(Islamic jurists) only descendants of Ali (karam allahu wajahu) thru Fatimah tuz Zohra are called Alvi)

“Little wonder his spiritual personality was glistening. I thanked him and asked if I could accompany him with him. He agreed and I spent few days with him. Only then I realized that he was an ocean of knowledge. I learned quite a lot from him.”

On the other hand, in the Ajami (Non Arab) phraseology it is common to consider the descendants of Ali (karam allahu wajahu) from other wives to be called Alvi.

There is a difference in the phrases of Arabs and non-Arabs. Sometimes it was confusing.

In order to clarify the lineage of Shah Wajeehuddin (Rehmat Ullah alaih) the outstanding Alims and scholars, among them Saiyed Firoz Sufi, Sharif Janjahani, Saiyed Osman Tarik, Saiyed Tajuddin Qadri, Sayed Nuruddin Khaluti and more, confirmed that he is a descendant of Fatimah tuz Zohra (radiallahu anha).

Saiyed Tajiddin Qadri narrates that while he was a student of Shah Wajeehuddin (Rehmat Ullah alaih) sitting in his class someone raised a doubt that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was Alvi but not Hussaini. To that Shah Wajeehuddin (Rehmat Ullah alaih) clarified saying “How can it be possible someone be Alvi and not Hussaini. This statement specifies that true Alvi are the descendants of Ali (karam allahu wajahu) thru Fatimah tuz Zohra (radiallahu anha).

A renowned scholar, Saiyed Fazili writes that during a discussion another Alim Mohammed Bin Hanafia mentioned ,

“I possess knowledge however Hasan (radiallahu anhu) and Husain (radiallahu anhu) who are Alvi are ahead of me”.

BIRTH

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was born at the early dawn of Friday 22 Muharram, 910H (July 5, 1504 C.E) In the city of Chapanir. This was the period of Sultan Mahmud Begda.

The pious parents gave him the name Saiyed Ahmed. He, later, became known as Wajeehuddin. The religious title was “Ali thani” Second Ali. He was, also, known by many titles, at least half a page long and hard to translate.

By creed he was HANAFI and the doctrine was SHATTARI. He had mastery on all creeds and doctrines.

Signs of a Wali Allah were apparent at his birth. He came out to this world laughing, and that he wouldn't suckle mother's milk until she made wadu.

He inherited the piety from both parents. On the father side was Saiyed Shah Nasrullah (Rahmetullah alayh).

On his mother side. His mother Buji begum was a daughter of Mawlana Shahabuddin bin Mawlana Mahbub bin Makhdum Ali Sher Dehlvi (r.a), the teacher of the great Alim and Wali Allah Hazrat Qutb-e Alam (r.a)

Shah Wajihuddin (Rahmatulla alyh) was twenty- seventh in generation from Imam Ali (karam allahu wajahu). His ancestors held the respectable post of Kazi (Islamic Judge) in India as well as in Arabia. That proves their great knowledge of Islam and Islamic jurisprudence.

The surname ALVI used by Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and the reason is significant as well as interesting. Government employed many relatives of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). The king as others, respected Saiyeds (descendants of Hazrat Ali (karam allahu wajahu) highly and hence he would not hire them in the government jobs as it would be below their dignity.

They suspected that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was a Saiyed. The king asked him “Are you a Saiyed?” Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) being a Faqih

and a wise Alim replied “We are Alvi” (Its actual pronounciation is ALAVI). The king assumed it might be some family name hence did not question more. Hence his relatives kept their posts.

Since then his relatives and descendants are called Alvi. In fact according to the jurisprudents only the descendants of Fatimah tuz Zohra (radiallahu anha) are called Alvi, as is mentioned in the jurisprudence books. They are revered from very beginning.

MIGRATION TO INDIA

As per the family history the early ancestors lived in Yamen, area called Hadr maut.

After migrating to Makka they were called Makki.

Saiyed Bahauddin (Rehmatullah Aalayh) was the first one to come to India.

One day as saiyed Bahauddin was engrossed in the meditation at Kaba when he envisioned our beloved Prophet Mohammed (sallallaho alaihi wasallam). The Prophet (sallallaho alaihi wasallam) addressed saiyed Bhauddin “Son, Go to the country of India”. He, obeying the command of Rasulallah (sallallaho alaihi wasallam), took his son with him. Also he was accompanied by a handful of Murids (Disciples). They traveled the long route and came to Gujrat, in the district of Jhalawad which was a kingdom. They arrived at the capital Patdi.

The Raja, Satrusal, happened to be in the capital at the time. The city had a strong fort and there was a mote all around the fort. The small group of pious people camped at a spot outside the fort. At the Maghrib time one of them called Azan in a loud pitch and they made their Salat. By the sound of Azan the Hindus in the town got furious and complained to the Raja. He in turn ordered his police to go and “Kill them all”. At the nightfall the pious Muslims went to sleep inside the tent leaving two men out side. In the night the Raja’s soldiers came and killed the two guards, then went inside. But they found no one there. They returned to their posts.

In the morning the Momins discovered what had happened. They performed the burial of the guards then once again called Azan and performed the salat. When the Raja learned that the people were still alive he called those soldiers and questioned them. They swore that they couldn’t find anyone else there.

The Muslim group, grief stricken, traveled to a nearby city of Pattan, This was a province under the kingdom of Muslims in Delhi. The governor at Pattan was Zafar Khan (Grand father of Sultan Ahmed Shah, the founder of Ahmedabad). When he learned of the tyranny of the Raja, he invaded the city. Raja Satrusal shut down the gates of the fort and started the fight from inside. The Sultan’s general, along with Saiyed Bahauddin, clamped a siege of the fort. The siege remained for six months. They fought from time to time.

In Hindu religion certain natural phenomena have great significance. The eclipse of the moon is one of them. When that occurs Hindus perform various religious activities. Bathing in rivers is one of them. One night during the siege eclipse occurred. As per Hindu ritual the Raja had to take a bath in the river that was outside of the fort. He asked permission of the general who, in turn, asked Saiyed Bahauddin. He allowed the request. The Raja came out with his entourage. Few Muslim soldiers coming from another location saw the Raja with a group of people. They went to Saiyed Bahauddin and asked permission to kill them. The sage denied the request emphasizing the teaching of Islam that if you grant safety to someone you better watch out and fulfill your promise religiously.

After a short time the Raja accepted the defeat. Saiyed Bahauddin settled at the same location and started teaching and preaching Islam. Local population receiving the light of Tawheed along with many Karamaat of the sage started converting to Islam.

Allah enriched **Saiyed Bahauddin** (Rehmat Ullah alaih) with a high level of knowledge both general and intrinsic. He passed away in Patdi and his tomb is there. His son Hazrat **Saiyed Moinuddin** took up where his father had left off. On his blessed hand many people converted to Islam. After him his son Kazi Saiyed **Atauddin** who was a practicing Alim, disciplined in Shariat and especially in Fiquah (Jurisprudence) got the respected post of Kazi (the judge) for the district of Patdi. He kept the company of one of the great Alim and Sufi Hazrat Ganj Ahmed **Ganj Bakhsh Maghribi** (Rehmat Ullah alaih) and aquired the knowledge of the innermost (spirituality).

Kazi Saiyed Imaduddin was a great scholar of jurisprudence and of the Sufi doctrine. From his early childhood signs of greatness were apparent. His quest for learning was above common students. He received the early education from his father Kazi Saiyed Atauddin. Later, in order to acquire higher education, he moved to Pattan and enrolled in a school run by his brother-in-law.

Once he went to a student's home to get some pages of certain book, seeing that a student complained to the teacher saying that Imaduddin was taking instructions from another teacher. The teacher interrogated of him. He explained the situation. However he was sad for the episode.

Despaired, he went to a nearby graveyard and lay down underneath a dome of a shrine. On waking up he saw a saintly person standing by. He asked the young man “Who are you”. He replied “A student”. He again asked “What is in your hand”. He replied “Buzwudi (Name of the book)”. He asked him to read to him what he had learned, to which he read and detailed what was in it. The saintly person gave exceptional interpretation along with minute points and details. The student was awestruck. After that the saint asked him to come there daily and receive education from him but not to tell any one. In a very short time he finished the book and acquired abundant knowledge. Then the sage told him that there was no need for him to come there anymore. Immediately various disciplines opened up to him. He became Khalifa (spiritual successor) of **Hazrat Makhdum Ganj Ahmed Maghribi** (Rehmat Ullah alaih).

He also was in the company of **Saiyed Husain alias Shah Kazin Chishti** (Rehmat Ullah alaih) and received vast knowledge of Chishtia doctrine. Shah Kazin Chishti (Rehmat Ullah alaih) was a disciple and Khalifa (spiritual successor) of **Shaikh Ilmuddin Sharah Shatabi** (Rehmat Ullah alaih). His tomb is in Pattan.



Tomb Of Hazrat Shah Saiyed Bahauddin (Rehmat Ullah alaih)



Tomb of Hazrat Saiyed Imaduddin (Rehmat Ullah alaih)

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was very fond of Kazi **Saiyed Imaduddin**, and often said that he (Imaduddin) and his children were as dear to him as his own children. Often he would benefit by the auspicious meeting with **Hazrat Shah Alam** (Rehmat Ullah alaih) Sultan Mahmood Baigda was his devotee. He appointed Saiyed Imaduddin at the post of Kazi (Judge) at Khambaet (Cambay).

On an occasion the Sultan, being pleased with him, offered a robe of honor along with an estate. He declined and said “This Faqir (Sufi) is happy in the secluded corner and sends blessings to the king”.

Shah Imaduddin passed away on 10, Zilqad, 916 Hijri (Sep.27/1251 C.E) his tomb is in Paldi area, Ahmedabad.

He had three sons:

- **Kazi Shamsuddin:** He was a great Alim and a scholar and a pious person. The Sultan appointed him a judge of Ahmedabad where he was highly respected. He, being a poet of good standing, wrote an extension to the poem of Imam Zainul Abedin's "Munajat" (Praises to Allah).
- **Saiyed Fathullah:** He was young, pious and up coming in the knowledge. Sadly he died in the youth.
- **Kazi Saiyed Shah Nasrullah:** He was a great scholar of Fiqha. He received the Chishtia doctrine from Hazrat Shah Qazin Chishti (Rehmat Ullah alaih). He received the Khilafat (Caliphate) of Khanwada (Doctrine) by his father.



Tomb Of Hazrat Shah Saiyed Nasrullah Alvi (Rehmat Ullah alaih)

Sultan Mahmud Begda appointed Saiyed Shah Nasrullah (Rehmat Ullah alaih) at the responsible post of Kazi (Judge) in Chapanir (Now it is called Mahmudabad). Later, Sultan Muzaffar Haleem, who cherished him with great affection, brought him along to Ahmedabad and for nearness to him gave him a place near his palace. That area of the town became the famous Khanpur Saiyedwada.

In his official duty, too, Kazi Sayed Shah Nasrullah proved himself a pious, God conscious and God fearing person. He was so precise that in any verdict, if he had any doubt, he would not proceed until it was proven.

His father, Saiyed Imaduddin, loved him At the same time Saiyed Imaduddin was very fond of his Peer, Shah Qazin Chishty (Rehmat Ullah alaih) who lived in another town. Saiyed Imaduddin would go and see his Peer and stay with him four days in a month.

On one such occasion, when Shah Nasrullah was a little boy, his father went on the trip to see his mentor. But this time immediately after reaching there he wanted to return. The Peer was curious. He explained that he missed his son. Shah Qazin (Rehmat Ullah alaih) pacified him and asked him to be patient. He then went in another room for ablution. Suddenly Shah Imad saw his son coming out of the room. He picked him up kissed him and hugged him, then requested permission of the host. “Now what”? the host asked. He said that the mother would be worried. Shah Qazin (Rehmat Ullah alaih) said it take longer if they went the conventional way. Let him go as he came. On returning home Sayed Imad asked his son about the incidence. He explained that he was playing out side with friends and Shah Qazin came and took him inside and that turned to be his house where he saw his father. Then Shah Qazin (Rehmat Ullah alaih) took him back, gifted a robe and a cap of honor and made him his Murid (Disciple), then brought him home and left.

Shah Nasrullah’s wife, as mentioned earlier, the pious lady, was the daughter of Mawlana Shahabuddin bin (Son of) Mawlana Mahmud bin Makhhdum Ali Sher Siddiqui. Mawlana Makhhdum Ali Sher was from Delhi. He was a Wali (Saint) and an accomplished teacher. He was always sought after by students as well as the teachers for his advice and pointers.

It is interesting to know how he came to Gujrat from Delhi. One day while he was conducting a class, suddenly he informed them, predicting, that shortly a new king was going to take over their city and all of them could become his prisoners. The attendees and Ulema all became very nervous. Three days later Amir Timour Sahibkhan made a surprise attack on Delhi and captured the capital of India. Many prominent people of the town were taken prisoners including Mawlana Ali Sher and his disciples.

A Mogul officer, who was a devout Muslim, was a regular attendant at the main mosque to perform his prayers. He saw the Mawlana offering his prayers behind the imam. From there he sent his subordinates to check it out. They found Mawlana sitting in his cell. The said officer immediately reported the matter to Amir Timour saying that there was a pious man put in prison by mistake. Timour called him and apologized for the error and let him free. He declined the offer saying that he could not accept his freedom while his innocent people were in jail. Ultimately Amir Timour let them all go. He then moved to Nashrwala (Patan) in Gujrat. Once there he started teaching. Here the great scholars like Qutb e Alam Bukhari and Mawlana Abdul Alim received benefits of his knowledge.

In his final years he was completely engrossed in devotion to Allah (subhanahu wa taala). He kept himself aloof to the extent that he would not come out of his room for days. Whenever he came out he would eat if there was any leftover or he would partake of some fruit and back to the room. He died at the age of 120 years.

Before his death he gathered his possessions and distributed all among his heirs save one part saying that was for a girl who was not born then. And that daughter would become wife of Shah Nasrullah and the mother of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

Her grand father Mawlana Mahmood also was a great scholar and teacher. Often during his sessions he would put the little girl on his lap and announce “A great Wali is going to be born of this girl”. And sure enough that was Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

As mentioned earlier Shah Nasrullah (Rehmat Ullah alaih) was an accomplished Alim in material as well as spiritual subjects that were not open to all. He passed away on Tuesday 20th Moharram, 958H. (January 1551) His tomb is in the family grave yard called “Nili Gumbad” in Shahi bag area of Ahmedabad..

He had five sons:

- **Saiyed Najmuddin Hafiz Qur'an:** He would often go in solitude and pray to Allah.
- **Saiyed Zahiruddin:** He worked for the government in a high post.
- **Saiyed Bahauddin:** Besides being a devout worshipper, he was a very handsome young man. He was a disciplined worshipper. One night he saw, in his dream, the Holy Prophet (sallalloho alaihi wasallam) who applied a perfume on the divot's face. That fragrance, in reality radiated from his face all his life. Unfortunately his stay in this world was not long enough. He passed away at the age of Twenty seven on 17th of Shawwal 946H.
- **Chhote Shah Burhanuddin:** He was a great student of religious studies, a quite person. He moved to Burhanpur, a city in south India. For living he worked for the government.
- The eldest son was **Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)** about whom this book is written.

His given name is Saiyed Ahmed and he was known by the title WAJEEHUDDIN.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was respectfully known by at least 15 titles including Ali Thani (Second Ali r.a). He was an ocean of knowledge. He is mentioned, vividly, in the historical books. The writers mentioned that he possessed the inherent and the acquired knowledge of seen and unseen. The auspicious birth was at dawn of Friday 22 of Moharram, 910H (5 July 1504 C.E.) in the town of Chapanir.

He started formal learning at the age of five, and memorizing the whole Quran in two years became a Hafiz. He practiced Hanafi doctrine and Shattari creed. He acquired mastery in all doctrines.

His father, Shah Nasrullah, seeing the brilliance, discipline, desire for learning and a strong memory in his beloved son, started teaching him the basics at home. At the same time the bright

student received knowledge from Shah Qazin Chishti (Rehmat Ullah alaih), one of the great scholars of the Chishtia doctrine. Shah Qazin passed away when Shah Wajeehuddin was ten years old that was 3, month of Safar 920H (23 April 1514 C.E.)

HIS TAQWA

(Love and fear of Allah)

He was extremely mindful of his duties to Allah (subhanahu wa taala), loving Him and fearing that his love may not fall short.

He was so strict on his Taqwa that he did not eat at his father's house. When Shah Nasrullah (Rehmat Ullah alaih) learnt about the situation he questioned his son. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) explained that because Shah Nasrullah (Rehmat Ullah alaih) was a judge he might not have enough time to check if his servants were dealing properly when they shopped for him. The pious father clarified that he himself was very careful for his Taqwa and added that he was thankful to Allah for such a pious son.

It looks like Allah(S.W.T) gives special strenght to His chosen devouties..

Even after busy days of teaching and evenings of visiting students at their quarters and reviewing various cases he would stand up most of the nights praying, in solitude. He taught his students the importance of the nightly prayers in solitude, emphasizing the discipline of worshipping As Hazrat Ali (karam allahu wajahu) said,

“Beware of disobeying Allah in solitude, because the witness (Of that situation) is also the judge.”

LEARNING AND TEACHINGS

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was a flower that bloomed in the best spring of Gujrat (A state North West of India). In the Ninth and Tenth century (Hijri) Gujrat and especially Ahmedabad was such a center of education, religion and scholastic achievements that was unrivalled by far. It was a hub of Islamic teaching. There were many excellent teachers, Sufis and Awlia (Saints) viz. Shaikh Ganjul Ilm, Shaikh Makhu Shattari, Saiyed Burhanuddin Gujrati, Hazrat Shah Alam Bukhari etc. Among them the brightest star was Hazrat Shah Wajeehuddin Alvi (r.a).

The writer of “Yad e Ayyam (Reminiscence of the days) mentioned that the rulers of Gujrat had immense appreciation towards knowledge and education. Their generosity put Gujrat on the world map. The schools were maintained at the peak of performance and the scholars were well taken care of. The reputation spread far and wide. Ultimately the Alims and scholars from Shiraz and Yemen tracked their way to Gujrat.

Initially Gujrat benefited by the bounties of knowledge from them and, in a short time, produced geniuses of the local stock. Particularly Ahmedabad was the center of activities.

The following books give detailed accounts of the explosion of the knowledge and culture of the era:

“Annour Al Saafer” by Abdul Qadir Hazrami

“Al Mashriq Al Raavi” by Abubakr Shilly

“Zafar Al Waleh” by Mohammed Bin Omar Asefi

These books testify that Gujrat was Shiraz in scholastic and divine education, while it was Yemen in Hadith and Fiqah.

In this golden period Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was born. That climate was most suitable for his genius. He started his education at the age of five and continued till he was thirtythree.

A short account was written in a booklet titled “Khulasatul Wajih” by Ahmed Bin Mohammed Farooqi. This booklet was published in Al Madina in 1084 Hijri. He writes “Shaikh Wajeehuddin (Rehmat Ullah alaih) memorized the Qur’an at an early age within three years and got ahead within further studies till the age of twenty five then continued the advance studies which he completed when he was thirty three”.

In this span of time Shah Wajeehuddin (Rehmat Ullah alaih) learned various subjects and accomplished knowledge in sixty disciplines. One of his teachers was Allama Imaduddin Tarmi who was the teacher of teachers, commanding the highest respect from the Ulema of time. He was a scholar of many subjects including chemistry. He came from Khurasan (Persia). He was a student of the great master Allama Jalaluddin Mohammed Davani. One of Allama Davani’s books “Sharh e Zabeta” is available at Peer Mohammed Shah library in Ahmedabad. By studying that book one can realize his deep knowledge of various subjects. He passed away on 2, Jamadi ul Awwal 943Hijri in Ahmedabad.

Shah Wajeehuddin (Rehmat Ullah alaih) received the second Sanad (Diploma) in Hadith from Allama Mohammed Bin Mohammed.

Tasawwuf (Mysticism) has four branches: Chishtia, Suhrwardia, Naqshbandia and Ahmedia. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was well versed in all of them, however his adherence was to: Chishtia and Suhrwardia. He also studied various subjects from his uncle, Saiyed Shamsuddin. He was a Kazi (Chief justice) of Ahmedabad. This way he gained proficiency in Fiqah (Jurisprudence). After that he studied Hadith from his maternal uncle, Shah Bade Abul Qasam. At age 15 he was engaged in further studies of hadith with Allama Mohammed Makki.

Finally, for advance studies of Hadith he turned to the beacon in the field Abul Barakat Bamba, alias Abbasi. This education was strictly disciplined, rigorous as well as academic. He passed the tests with flying colors and received the prestigious diploma in Hadith.

The teacher, Abbasi, lost his eyesight in old age but continued teaching till his last breath. Although he was old and blind he remained sharp and radiant.

Shah Wajeehuddin (Rehmat Ullah alaih) was exceptionally proficient in the subject of Mantiq (Logic), which he was trained by the masters in the field like Khateeb Abul Fazal Gazrumi and Maulana Imaduddin Tarmi (Rehmat Ullah alaih) who himself was a student of Allama Jalalluddin Dawwani.

Mawlana Imaduddin Tarmi's migration to Gujrat was an unusual story.

Shiraz is a world famous province in Iran and Taram is a city in Shiraz. A merchant from Taram brought with him a tent that was made with very expensive fabric and was embroidered with pearls. He showed this rare merchandise to one of the great Awlia of Ahmedabad, Shah Alam (Rehmat Ullah alaih). Asking price was one hundred thousand rupees. Shah Alam (Rehmat Ullah alaih) asked the seller to pick it up from under his rug. The merchant lifted the rug and, lo and behold the exact amount was in his local currency. Quickly he figured out that the buyer was a sage.

The merchant happened to be a child less person. Hence he requested Shah Alam (Rehmat Ullah alaih) to make Dua (Supplication) to Allah (subhanahu wa taala) for his desire. Shah Alam (Rehmat Ullah alaih), after making a Dua predicted that it will be a son and asked the merchant to name the baby after his name (Shah Alam's name was Mohammed). The merchant was blessed with a healthy son. He named him Mohammed Imamduddin (Pillar of religion) Tarmi. He grown up Mawlana Imaduddin Tarmi was one of the foremost scholars of religious subjects as well as logic, mathematics and even chemistry.

When he learnt about his birth his desire to meet the sage was irresistible. He came to Ahmedabad. His migration proved a blessing for Shah Wajeehuddin (Rehmat Ullah alaih), as he, Shah Wajeehuddin (Rehmat Ullah alaih), received his high level education in various subjects from Mawlana Tarmi.

The reason of mentioning the chain of teachers and variety of subjects is that the reader may comprehend the level of studies and quality of education along with strict discipline and the high moral character that molded Shah Wajeehuddin (Rehmat Ullah alaih) in to what he was. Just in the studies and knowledge he was like an ocean benefiting anyone who approached him. Quoting Hazrat Ali (karam allahu wajahu),

“Knowledge is of two kinds - that which is absorbed and that which is just heard. The one which is just heard does not give benefit unless it is observed”.

On the death of Allama Tarmi Shah Wajeehuddin (Rehmat Ullah alaih) was very sad and, feeling deficient in his studies and depressed. While in that depressed state he envisioned our Holy Prophet (sallallaho alaihi wasallam) in his dream giving the glad tidings that he should not feel any lack of education because the Prophet (sallallaho alaihi wasallam) was going to bless him with more knowledge than his teacher did. Saying that he, Prophet (sallallaho alaihi wasallam), showed him a sheet of paper that contained a list of various subjects. Shah Wajeehuddin (Rehmat Ullah alaih) narrated later that from that night on whatever subject he would pick up, no matter how remote it might be, he felt as if he had studied it thoroughly.

Shah Wajeehuddin (Rehmat Ullah alaih) completed his formal schooling at the age of twenty five. By then he had received many diplomas and honors. Immediately after he started teaching.

His sincerity was remarkable. Now the God given gift came handy. It was plainly apparent as if God had selected him for this purpose. He had all that was needed in an excellent teacher. The reputation of his school spread far and wide and the students started pouring in from within the country as well as outside. He was considered the teacher of the era. He was unique in the intellectual subjects as well as spiritual ones.

Fitting to quote Hazrat Ali (karam allahu wajahu),

“Allah has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach.”

This school, called “Madresa-e-Alia-Alvia”, was established during the rule of Sultan Bahadur Shah. It flourished by leaps and bound. All subjects were taught including interpretation of the Holy Qur’an, Hadith, Fiqha, Philosophy, Logic, Mathematics, Medicine, Astronomy, Astrology, Grammar and Prosody.

Besides all those subjects he explained Mystic way of life. In the evenings, after finishing school activities, he would make rounds of students’ quarters to make sure they were comfortable and,

if they had any questions in spirituality or self realization, he would gladly explain it with minute details, regardless of how late it would be in the evenings. His students would finish their education with deep academic as well as spiritual knowledge. They would return as Alims to their hometowns and countries.

Consequently, the popularity of the school and Shah Wajeehuddin (Rehmat Ullah alaih) spread in all directions from Iran to Arab. He received titles such as “Teacher of the teachers”, “Teacher of the humans”, “Teacher of the followers of (Prophet) Mohammed (sallallaho alaihi wasallam)”.

In the subject of Hadith he was called “Malik-al-Muhaddiseen (King of the scholars of tradition)”

In Fiqha (Islamic jurisprudence) he was incomparable. He would receive judicial cases for his judgment and he would reply promptly and authoritatively.

Various scholars would correspond with him asking his opinions on certain points and he reply with utmost details.

His honorable sons as well as many students, on finishing studies, started teaching in the same school. Diplomas from this school were honored everywhere. Some graduates who went to Arabia received hearty reception and the jobs in various schools of the Holy place.

Shah Wajeehuddin (Rehmat Ullah alaih) taught innumerable students. Among them were eighty students who turned out to be the teachers of high caliber. They spent their lives in teaching and ultimately benefited hundreds of students.

Eventually his school had branches and satellites all over. In a short period of time this school developed in to a full-fledged Islamic university. The campus got re-constructed by Sadiq Khan. He was one of the high officials of Emperor Akber, the great king of India.

Sadiq Khan's progression to the post also has an interesting story. He started out as an ordinary employee of the government. He was a devout disciple of Shah Wajeehuddin (Rehmat Ullah alaih). He requested the sage to make a Du'a for his progress, which he did and, Allah accepted the Du'a and shortly afterward he received promotions making him the important representative of the emperor to Gujrat. He remained a believing disciple and built the impressive mausoleum and the mosque on the premises of the school.

Sadiq Khan not only rebuilt the university buildings but also donated generously for the running expenses like taking care of the needs of the students, paid them allowances and even appointed a physician for the students. In Ahmedabad this was the biggest school. In fact Ahmedabad gained popularity owing to this school.

In his advanced age Shah Wajeehuddin (Rehmat Ullah alaih) wanted to quit teaching but the divine inspiration of our beloved Prophet (sallallaho alaihi wasallam) guided him to continue. Shah Wajeehuddin (Rehmat Ullah alaih) obeyed and continued. He started a new course named "Dars e Mohammadi" Teachings of Mohammed (sallallaho alaihi wasallam). He taught for sixty four years, till the age of eighty six.

Mohammed Hussain Ghausi wrote in his book "Gulzar e Abrar" that Shah Wajeehuddin's generosity in giving knowledge was awe inspiring and that during this span of time many a proficient students turned out to be great teachers them selves. And that many Sufis achieved their goals owing to his guidance".

Mawlana Abdul Hayy, in his book "Yad e Ayyam" (Remembrance of the days) writes this way "Allama Wajeehuddin Alvi Gujrati is one of those sages who left a huge legacy to the populace that the learned people of the country are indebted to him."

One of the Islamic sciences is the Alpha/numeric calculations where every alphabet carries certain value. People derive the important dates by assigning meaningfull words. Accordingly, in Arabic alphabets "Shaikh Wajeehuddin" denotes 934 H (1520 A.D) being the Hijri year when

the school was started. Likewise “Deen” denotes 64, being number of years that Shah Wajeehuddin (Rehmat Ullah alaih) taught at the school.

On his death the scholars and poets poured out poems and statements denoting the date of his demise in Alpha-numeric calculations. Many of them are rather lengthy but touchy poems.

However few short ones are in order:

The Quran’s Ayat,

لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

“*Lahum Jannat ul firdaus e nuzula – 18.107 Al Kafh*” being 998 which is the year of passing away of Shah Wajeehuddin (Rehmat Ullah alaih).

Interestingly the same Ayat with a slight shortage “*Lahu Jannat e fidaus e nuzula*” brings the date of his father’s death. That is 958.

“Ustad e Ummat e Mohammed” (Teacher of the followers of Mohammed) = 998.

“Faiz e Haqq” (God’s bounty) = 998.

DEDICATION TO TEACHING

His phenomenal dedication to giving knowledge is apparent by the fact that in the entire span of teaching career, some sixty four years, only on four occasions he was absent for a few days and this is very rare in history. Those occasions are documented in the book “Zafar UL Wala”.

The writer narrates the fact that Shah Wajeehuddin (Rehmat Ullah alaih) was extremely righteous, benevolent and truth full. However, the same virtues once would land him in some unpleasant situation. As he was highly regarded for his trustworthiness many people, especially rich, would keep their money and valuables with him. They may go out of town or in wars, their valuables were always safe.

On one such occasion Chaghas Khan (Not the Mongol barbarian)’s mother and Sher Khan, son of I’tamad Khan, deposited their valuables for safe keeping. A servant of the house hold noticed it and mentioned to a neighbor, the news reached the chief of police who dispatched his assistant Alauddin to check it out. Sure enough he found very expensive items such as pearls, golden ornaments and the gold coins. He demanded the explanation as to whom all that belonged. Shah Wajeehuddin (Rehmat Ullah alaih) of course did not reveal the identity of the owners. Alauddin arrested the sage, tying his hands, ordered him to go to the court with him. Alauddin was riding his horse and Shah Wajeehuddin (Rehmat Ullah alaih) had to walk briskly to keep up with him.

In the court the people of the high offices and respected citizens including Saiyed Miran Bukhari, Mirza Muqim, Saiyed Jiyo Abdil Rehman, Mir Abu Tarab Shirazi were present. They were unaware of the incidence. When Shah Wajeehuddin (Rehmat Ullah alaih) entered in that despicable condition it was a big shock to them all. Some of them left their seats and joined with the sage in his criminal’s corner. The judge perceived the situation and saluted Shah Wajeehuddin with respect and asked only one question “When we announced this inquiry why did you not disclose?” Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) replied that first of all he did not know about the announcement and then even if he knew he would still not betray some one’s trust as it was not right, Islamically.

The judge apologized and let him go. One of the elites gave him a ride home in his horse drawn buggy. Anyhow, this episode was too stressful to Shah Wajeehuddin (Rehmat Ullah alaih). He felt depressed and downcast for few days and did not attend to the school.

The second time was when emperor Humayun invited him to his palace. The event unfolded interestingly. There was a very righteous lady, Ummatullah, she was renowned for not only her devotion to Allah but also for her deep knowledge of the religion. People used to visit her to get her blessings and ask her to make Du'a to Allah for them. She was the grand mother of Shah Wajeehuddin's wife. When the Mogul emperor Humayun came to Ahmedabad he invited Ummatullah (Rehmat Ullah alaih) to his palace for her blessings. He requested Shah Wajeehuddin (Rehmat Ullah alaih) to accompany her. Hence this was the second occasion that he did not attend the school.

Third time of his absence was when his Peer (spiritual leader) Mohammed Ghaus Gwaliori (Rehmat Ullah alaih), was in Broach, a town in southern Gujrat. He went there, stayed there a few days, attending to the needs of the mentor and to make sure he was comfortable.

Fourth time again it was for Mohammed Ghaus Gwaliori (Rehmat Ullah alaih). This time when he was in Eider, a small town in the northern hills of Gujrat.

He was always sought after for his Fatawa (Islamic legal opinions) by even the experts in the field. In his opinions he was very precise and firm.

FIRM ON HIS PRINCIPLE

Once he came to face a very tense situation: A group of Muslims had controversy with their leader Mahdi.

Some Islamic scholars were aggressively against this group. Among them was Allama Mohammed Tahir Pattani, a big scholar and well respected by Shah Wajeehuddin (Rehmat Ullah alaih). Allama Pattani made a judgment that the group should be eradicated. He reported to the local authorities to take action but did not get much response. Hence he decided to take the case to the emperor Akber at the national capital, at the time it was Agra.

In order to add one more voice to the case, he came to Shah Wajeehuddin (Rehmat Ullah alaih). This episode is described in full detail in the book “Gulzar e Abrar”. Accordingly Allama Pattani met Shah Wajeehuddin (Rehmat Ullah alaih) at his school and asked his opinion in the hope to get the support to the so called crusade. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) did not agree with him to take such a harsh action. But Allama Pattani was fully determined to proceed with his plan.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) gave his opinion, diplomatically, yet firm. He said “Humans are one of the elements of the universe yet they are individuals, they may have different thinking and may not agree with us. But as long as they believe in Allah and His Messenger (sallalloho alaihi wasallam) we should not brand them Kafir (Infidel). It is, therefore, advisable to get busy in devotion to Allah rather than people”.

However the advice could not find a receiving ear of the Allama. He embarked on his long journey to the national capital. The ensuing details are too long and out of context of this writing.

Back in the hometown, referring the above- mentioned group. This group was formed by Saiyed Mohammed Joanpuri and he was considered Mahdi (a.s) by his followers. Interestingly, this incidence is mentioned by a great Alim of the modern time and a Muslim leader Mawlana Abul Kalam Azad (He was a freedom fighter against British Raj, a strong helper of Mahatma Gandhi and the first education minister of free India).

Many a Mawlawis and Alims who were against Saiyed Joanpuri considered him Kafir (Infidel) and poised to take their agitation to the governor in order to declare him a Kafir and get him

punished. They came to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) for his endorsement in declaring Sayed Jonepuri a Kafir. ShahWajeehuddin (Rehmat Ullah alaih) turned them down saying “Any group of people, devote themselves to Allah (subhanahu wa taala), while ignoring the attraction of this world, I will not condemn them and my pen will never sign a Fatwa on such a case”.

He wrote thousands of Fatwas but never did he declare any Muslim as Kafir. He said that if someone had even one point of Islam out of a hundred bad ones should not be considered a Kafir. Pertaining to this incidence Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) wrote a paper explaining the criteria and guiding other Ulemas (Scholars) in this kind of situations.

WRITINGS AND INTERPRETATIONS

Along with giving scholastic education Shah Wajeehuddin (Rehmat Ullah alaih) regularly wrote booklets.

He also wrote note margins (Note margins are like compacted reviews written in the margins of other writers' works). This system of note margins was quite common in those days. As he had expertise in many subjects he utilized that proficiency in all of them.

He had a God given gift of abundant writing. On the subject of Hadith alone he wrote 32 booklets. Mawlana Gulam Ali Azad Bilgrami (Rehmat Ullah alaih) mentioned in his renowned book "Ma'asar Al Ikram" that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) authored 197 books. Actually it was more than 200 according to a research "Khulasatul Wajeeh".

Great scholars and Ulemas of the time would feel proud if Shah Wajeehuddin (Rehmat Ullah alaih) reviewed their work.

His writings were most authentic and would interpret complicated problems in the easiest manner that even the students could grasp. Some of his books were included in the curriculum of the world renowned university Al Azhar of Egypt.

At times some Ulema complained that his writings were so basic that would be good only for students and not for highly knowledgeable scholars. One of them was Shaikh Munawwar Ibn Abdul Majid Lahori. Once he was trying to interpret a finer point of fiqha he could not come up with a satisfactory answer no matter how many books he would refer. Finally he turned to Shah Wajeehuddin (Rehmatullah)'s book and, walla, as if a curtain was lifted from his mind's eye. He believed it was Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s miracle.

Shah Wajeehuddin (Rehmatullah) was also an accomplished poet. Though he wrote fewer poems the artistic level was of high caliber and deep in the meaning that would reveal "Tassawwuf" (Mysticism) and love of Almighty. He wrote Gazals and Nazms in Persian language.

Now looking at Shah Wajeehuddin (Rehmat Ullah alaih)'s side of the divine qualities as a Waliullah (Friend of Allah (subhanahu wa taala).)

ON THE ROAD TO SUFISM

A common myth among Muslims, out of their ignorance, is they believe Sufism is an innovation. As a matter of fact Sufism was prevalent during our Prophet's time and in the time of his companions.

A little explanation of Sufism will not be out of place.

The word Sufi is an Arabic word having more than one meaning.

It comes from the root word "Suf" meaning Wool.

Another word is "suffa" meaning Clean, cleansing of the spirit.

Sufis wore out of humility rough clothing made out of wool.

This trend was prevalent with our Prophet (sallallahu alaihi wasallam) as well as all earlier Prophets wore it.

Sufism has played a big part in spreading Islam through love and peace, though it did not get credit it deserved. On the contrary it has been criticized by those who don't care to look deeper.

Recently we have witnessed there are two types of young Muslims. One, in order to be modern, turned to secularism and, influenced by western trend, more or less reject Islam (As far as the real knowledge). They avoid even the basic discipline.

On the other side there are those who are very pious, devout and very strict Muslims. However their understanding of Islam is to the most outward interpretation of the Shari'ah. With them the whole intellectual and spiritual dimension of Islam is considerably limited. They reject all that doesn't match with their fundamentals, declaring Bid'a (Innovation).

Although these two groups are opposed to each other in nearly every way, they are united in their opposition to Sufism. The former group (secular) ridicule Sufism and laugh at the mention of it. Whereas the later group, (purist) declare that Sufism is Bid'a (Innovation). They maintain it was

added long after the period of our Holy Prophet (sallallaho alaihi wasallam) and his “Sahaba” (Companions).

Both are wrong. One positive sign is that the modern educated people especially university students in Western countries are showing interest in learning about Sufism which in turn influences the university students in various Islamic countries to follow them.

It should be noted that our beloved Prophet (sallallaho alaihi wasallam) wore, among various garments, robe made out of wool (Suf) and many of his Sahaba (Companions), emulating him, wore robes made out of rough woolen fabric. At that time they were not titled “Sufi”.

However one of the great Sufi Scholars was Hasan Basri (Rehmat Ullah alaih). He grew up in household of Ummi Salma (radiallahu anha), wife of our beloved Prophet (sallallaho alaihi wasallam). His mother was a freed slave and worked for Ummi Salma (radiallahu anha). His adulthood was in Omer Farooq (radiallahu anhu)’s period. He grew up to be very intelligent and earned respect in Omer Bin Khatab (radiallahu anhu) calephet.

He mentioned an incidence (In the varying translations) “I saw a Sufi making Tawaf (Circumambulation) around Ka’ba. As he appeared very poor, out of compassion I offered him some money. He declined saying he had few dirhams and that was enough”.

This proves that Sufis were already the part of the earliest Muslim community, beside that they are content with what they have, hence don’t accept any donations.

At this level Muhsins are always busy in Zikr (Remembrance of Allah). Nothing distracts their attention. In the Sujud (Prostration) they feel the nearness of Allah and they see the Noor of Allah.

They love Allah and Allah loves them. That is when they become Awlia Allah (Allah’s friends). They don’t demand anything from Allah. However if they make a Dua (Request) to Allah He never rejects it.

One who seeks spiritual progress has to have guidance from a Sufi master. A Sufi Master, guiding the disciples to achieve the same goal “Ihsan”, has to be perfect. Only then a disciple can proceed on the path to the ultimate Truth. On the other hand if the Sufi master is not perfect his disciple will go astray off the path and not only that he will never reach the goal but could end up receiving Allah’s wrath.

Once a matching team of a Sufi master and disciple is established the journey becomes easy. The disciple adores the Sufi master and the Sufi master is proud of his disciple. Examples includes,

Jalaluddin Rumi (Rehmat Ullah alaih) and Shams Tabriz (Rehmat Ullah alaih)

Amir Khusro (Rehmat Ullah alaih) and Nizamuddin Awliya (Rehmat Ullah alaih)

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and Mohammed Ghaus Gwaliori (Rehmat Ullah alaih).

These disciples were inseparable from their Sufi masters and finally achieved their goal and became Awlia Allah (Friends of Allah).

During their progression Allah tests them and they have to endure physical as well as spiritual hardships. They pass all those tests and when they become “Wali” they display power of Allah by Kashf / Karama (mystery and miracles).

The main character of this book, Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was one of them. He fulfilled this duty par excellence devoting his entire life teaching and guiding disciples to the right path. To the disciples he explained the inner meanings (Ma’na) of spiritual depths. He was so busy in these activities that he never took a break or went out of town.

IHSAN

At the core of Sufism is IHSAN.

According to a Hadith (Prophetic tradition) our Holy Prophet (sallallahu alaihi wasallam) described *“IHSAN is to adore Allah as though you see Him, and if you do not see Him he nonetheless sees you”*.

Ihsan being the highest level of devotion every Muslim should strive to reach.

The total religion called Islam may be said to consist of three levels: Islam, Iman and Ihsan. In other words: Surrender, Faith and spiritual beauty.

The Quran refers often to the “Muslim”, the possessor of surrender, the “Mu’min”, the possessor of faith and the “Muhsin”, the possessor of virtue.

A believer worships Allah and follows the basic rules of Islam is a Muslim.

When he goes deeper in devotion and puts his heart in the prayers his Iman gets stronger and he is called a Mumin.

Crossing that stage his every action in life is for Allah. His heart is cleansed. All impurities and attractions of this world are purged from his heart. His life and his death is for the pleasure of Allah. His worst fear is the dis-pleasure of Allah. At that level he achieved his goal of Ihsan and he is called “Muhsin”.

Ihsan means both virtue and beauty. Not everyone who is Muslim is a Mumin and not everyone who is a Mumin is a Muhsin.

Although the Quran emphasizes that all Muslims are equal in front of Allah (subhanahu wa taala), it also insists that human beings are distinguished in ranks according to their knowledge of the truth and virtue, as in the verses,

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Are those who know equal to those who know not? - 39:9 Az-Zumar

Throughout Islamic history there have been the ordinary believers, or Muslims.

Those of intense piety are Muhsin, who have sought Allah (subhanahu wa taala) here and now.

About them Allah says in the Quran,

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

Allah loves muhsins - 3:133 Al-Imran

A real Sufi has to pass all these levels in order to get closer to Allah (subhanahu wa taala).

In the Quran Sura:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ

زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

*And keep yourself content with those who call On their Lord morning And evening,
seeking His face... 18:28 Al-Kahf*

Also Allah says in Quran,

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

*And those who believe in Allah and His Messengers- they are the Truthful. (Who spend
the entire life in the way to Allah) in the eye of their Lord: They will have their reward and
their Light... 57:19 Al-Hadid*

Abdullah Usuf Ali's interpretation: The four catagories there mentioned, as constituting the beautiful company of faith, are the Prophets who teach, the Sincere lovers of Truth, the Martyrs and the Righteous who do good. The Martyrs (Witnesses) are all those who carry the banner of Truth against all odds and in the position of danger, wether by pen or speech, or deeds of consel.

This makes it clear that Awlia Allah who spent their entire life in the path to Allah teaching and guiding people are, after their demise, are not dead but continue guiding whoever seeks their help.

SALAT:

Praying Salat has many levels. One is the kind that it is nothing but some meaningless movements of body.

Another level is the Better concentration and the feeling of Allah watching him. In this a worshipper has much better concentration and the surrounding activities don't distract him. However this still is not the pinnacle of prayer.

The highest level is that the devotee sees the "Noor" (Light) of Allah in his "Sujud" (Prostration). And that is Awlia Allah's achievement. It is the result of their hard work which they don't do for the desire for Janna (Paradise) or to avoid the Hell fire. They do it just out of immense love for Allah.

Rabia Basri, the famous female Sufi, often declared that if she prayed for desire of Paradise, may Allah never put her in Paradise. And if she prayed for the fear of Hell fire: May Allah throw her in the Hell fire. She mentioned that she prayed to Allah only and only for His Love.

Awlia Allah (Friends of Allah (subhanahu wa taala)) detach themselves from worldly activities in order to clear their minds of every thought except Allah (subhanahu wa taala). Often they find a remote area and stay there.

Any upright Muslim desires to meet the creator in the hereafter, but the Sufi, owing to his enormous love for the creator, wants to meet Him now, hence he strives with great discipline and concentration to find Him.

To achieve this goal he uses various means. Sometimes he disconnects himself from the worldly activities and confines himself in a remote place where he can concentrate on himself, the creation and Allah (subhanahu wa taala) the creator. However it is a wrong concept of a Sufi that he always is isolated and that he is out of touch with other "Uloom" (Education).

Sufis didn't reach the level of Wali without profound studies of Quran and Hadith and Fiqh etc. They wrote books on various subjects. However it is worth noting that Hazrat Shah Wajeehuddin

(Rehmat Ullah alaih) was Unique among Awlia. He did not isolate himself from the world affairs. He continued teaching and continued being a final judge and yet in the nights he did concentrate “Riaz” (Religious exercise), prayed intensely and steadily approached closer to Allah (subhanahu wa taala). He did not have to retire to a desolet place, rather he was one of those Awlia whose every breath is busy in Allah’s Zikr.

Sometimes it includes chanting, remembrance, utterances, Qawwali and, most importantly, seeing Allah in all His creation.

A beautiful and factual belief of Sufi is that Allah is too big to fit in the universe but He fits in the human’s heart. Hence find Allah (subhanahu wa taala) in your heart and that is called “Self realization”.

ON THE PATH TO WALIULLAH (Friend of Allah)

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) initially was a great Alim and a teacher par excellence but not a Sufi. However he always had a thirst for that knowledge and as mentioned earlier he was attracted to that field.

However, after he met Shaykh Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) he did not hesitate to become his disciple. And that was the beginning of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s carrier taking a turn towards mysticism and ultimately becoming a Wali Allah (Allah's friend).

Hazrat Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) was considered one of the highest ranking Awlia. Before coming to Ahmedabad he was already well known and respected. He wrote extensively. His Tariqah (Religious path of guidance) was highly effective. As a result a great number of people including many Ulema followed him and became his disciples. The list of his disciples is quite long. Emperor Akber, inheriting the throne, requested him to go back to Agra, which he did.

In reality Shah Wajeehuddin (Rehmat Ullah alaih) was engrossed in the love of his Peer and likewise his Peer not only liked him but was proud of this outstanding disciple. As a result Shah Wajeehuddin (Rehmat Ullah alaih) came close to Sufism and ultimately, besides being a great teacher, he became a great Sufi and finally a great Wali. His God given gift was the ability to be both a teacher and a Sufi. And in both the fields he was equally dedicated.

It is important to note that Mysticism is not taught by books and pen rather it is achieved by the Sufi master's company and his instructions (Qawl). The Sufi master has to be most complete and comitant, lest he could the disciple could get on the wrong path and miss his goal.

He (The Sufi Master) should have nearness to Allah (subhanahu wa taala). Only then he can guide the disciple to the straight path to Allah (subhanahu wa taala). It creates a bond between the teacher and student and that bond is intense and unbreakable love for ever.

We have examples of intimacy between the Sufi masters and their disciples:

Among them the most celebrated are Mawlana Jalaluddin Rumi (Rehmat Ullah alaih) and his Peer Shams Tabriz (Rehmat Ullah alaih), also Amir Khusro (Rehmat Ullah alaih) and Nizamuddin Awlia (Rehmat Ullah alaih), likewise Haszrat Shah Wajeehuddin (Rehmat Ullah alaih) and his Sufi Master Mohammed Ghaus Gwaliori (Rehmat Ullah alaih)

The Sufi Masters used simple language but that was full of wisdom combined with their character.

A beautiful example is of Shams Tabriz and Rumi: Mawlana Rumi was well known as a big scholar. When he first met Shams Tabriz they exchanged polite conversation, upon which the Sufi master said *“If ‘Ilm’ (Education) wouldn’t get you out of yourself then ignorance is better”*. This seemingly simple statement pierced Rumi’s heart and immediately he became Shams Tabriz’s disciple and became a great Sufi himself.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) found in Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) what he longed for a long time. That pious company led him to nearness of Allah (subhanahu wa taala). He achieved the highest station and ultimately became a great Wali. Al- Hamdulillah.

A simple teaching by a sufi master:

The heart enquired of the soul,

“what is the beginning of this business, what is end and what is fruit?”

The soul answered:

“The beginning of it is the annihilation of self, Its end faithfulness and its fruit Immortality”

THE SUFI ORDER AND ITS CHAIN

In the beginning Shah Wajeehuddin (Rehmat Ullah alaih) received basic knowledge of Sufi order of Chishtia and Magribia from his savant father Shah Nasrullah (Rehmat Ullah alaih). Then of Suharwardia order from his uncle. His yearning drew him deeper in the subject. He felt as if he was groping for some thing and was not able to find it. At times he was very depressed and listless. Once he considered even moving to another town where he could find some peace of mind. In this state of confusion he visited a Wali (Saint) Shah Kabiruddin Majzub (Rehmat Ullah alaih). The Wali pacified him and advised him not to be so much agitated and be patient saying that things will change in a short while.

Sure enough barely a few days passed when one of the great Sufi saints of India Hazrat Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) came to Ahmedabad. His journey to Ahmedabad is uncommon and deserves a mention:

Shaykh Mohammed Ghaus Gwaliari (Rehmat Ullah alaih)

He was a descendant of a renowned Alim, Khwaja Farididdin Attar (Rehmat Ullah alaih) and a disciple of the great teacher sheikh Zuhurul Haqq (r.a). Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) was one of the great Awlia of India. He reached that level of Wilaya (Friend of Allah) by strict Taqwa and intense devotion to Allah.

In the beginning he was completely engrossed in the devotion to almighty but the city life and the everyday activities distracted his concentration. Hence he moved to a jungle. He had no provision for the stay. He survived eating whatever was available, including tree leaves. He stayed there for 13 years. Allah bestowed him with great spiritual power. So much so that the jungle people and even wild beasts were not only friendly but obedient to him.

Shaikh Khuda Bakhsh Gazipuri, one of the devout Muslims, learned about Ghaus Gwaliari (Rehmat Ullah alaih) and wanted to meet him. He went in the jungle and went where the saint

was busy in his contemplation. The visiter was just about to run away in panic seeing a tiger sitting by the great Wali. He told the visitor not to worry and commanded the beast to leave. The tiger got up and left amicably.

After completing his Riaz (Mystic exercise) he returned and settled in Gawaliar. He was revered by common folks as well as by the emperors. They all came to him seeking his blessings and Du'a.

Among other notable disciples was the legendary classical singer, Tansen. Tansen was a Hindu composer and above common singer. The legend has it that, as a young artist, he learned the necessary discipline but always lacked the effectiveness of his voice. He came to Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) and asked for his help. The sage made a dua for him and embraced him closely. Since then Tansen's singing touched the hearts of listeners. He became the greatest singer in Indian classical music. Being with Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) he learned about Islam and was attracted by the religion. While Hindus almost worshipped him he converted to Islam and remained faithful to the religion and a devout disciple. His grave is in line with the feet of the tomb of his spiritual teacher, Mohammed Ghaus Gwaliori (Rehmat Ullah alaih).

His son Bilas Khan also proved himself a legend in Indian music. He visited the mausoleum of Shah Wajeehuddin (Rehmat Ullah alaih) and as per practice of offering Sufi music he not only performed there but also composed a Ragini called "Bilas Khani Toddy" which is being used today.

Hazrat Mohammed Ghaus Gwaliori (Rehmat Ullah alaih). The great Mogul kings Humayun and Akbar were very fond of him. In one of the battles Sher Khan defeated Humayun who had to flee to Iran. Sher Khan's cronies instigated him by false accusations that Shaikh Mohammed (Rehmat Ullah alaih) despised him. Resulting that the ruler dispatched some solders to go and kill the shaikh and all his family members. They came and arrested them all. He told the solders to leave him alone as the sufis' job was to just make du'a for the folks. But instead they insulted the ladies. That made his mother agitated and asked him as to how long he would tolerate as the

situation had come to the point of insulting the ladies. He couldn't take any more. Looking at the sky he pronounced certain sentence. A sword appeared in the air. Once again he asked the leader to leave. But he wouldn't (He might have taken as an illusion). He continued his evil act and was poised to start killing. Shaikh Gwaliori (Rehmat Ullah alaih) pronounced the words again and the solders' heads started falling off their bodies, cut off. Those who survived ran off.

The details of migration of the sage to Ahmedabad are recorded by Mawlana Ali Sher Bangali in his book "Nazhatul Arvah". He mentions that "Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) realized that the new ruler Sher Khan kept a grudge against him and so he packed up and launched for a long journey and that proved to be a blessing for Shah Wajeehuddin (Rehmat Ullah alaih)". Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) stayed in Ahmedabad for 18 years and gained enormous popularity and respect as an accomplished Sufi master (spiritual teacher). However his Tariqat (Path) was unorthodox.

SIMPLE LIFE STYLE

Though he was in touch with the government officials in their judicial matters, even Sultan himself, yet he remained a simple and humble human being, did not encourage intimacy with them, never cared for respect or pomp and show or any favors from any one.

He always wore rough and loose clothes. Contentment was his specialty and simplicity was to the level of a pauper.

Often he received gift from the Sultan and others in high positions, which he would accept, turn around and distribute among the needy. He spoke with short and meaningful words.

His Tariqah (Path of guidance) included all four Tariqas that were received from his spiritual master. When he completed the rigorous course the spiritual Master gave a beautiful certificate saying, among other details, “Shaikh Wajeehuddin has acquired the Ilm (Knowledge) of the manifest and the secret of Tasawwuf”. Though he was allowed to practice and teach all four of them, he concentrated on “Shattari” doctrine.

Shah Wajeehuddin used to say that had it not been for Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) he would never have known the secrets of real Iman.

Shortly after completing his training he started training his own disciples. His reputation spread out resulting throngs of needy assembling at his door. Among them were those who came for his Du’a (Supplication to Allah) and those who were seeking Allah’s help to relieve agony of their sickness.

He always prayed to Allah for those seeking his help and Allah (subhanahu wa taala) would accept the supplication and fulfill their needs.

It may be easy to understand the role of a Wali by a brief explanation.

Islam means total submission to Allah (subhanahu wa taala). Sufi mystics submit their minds and bodies to Allah. Their devotion is very strong. Love and remembrance of Allah occupies their hearts completely and leaves no room for any other love nor hatred. Even when they sleep their hearts continue the Dhikr (Remembrance of Allah). The level of spiritual knowledge of Allah is highest and then they become Wali Allah (Friends of Allah). The Almighty accepts their requests, sometimes in unusual and untraditional ways (Karama).

That is what Shah Wajihuddin (Rahmatulla Alayh) achieved and became a Wali Allah. Thus Sufi spiritual masters can intuit disasters, read the needs of soul and help the sick. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) had become that kind of Sufi. He was revered by everyone. He was showered with many titles and loving names. Saiyed HusainiPeer mentioned them in his book. It is about one full page.

His popularity can be judged by the eulogies written by Sufis and his students and the renowned poets of his time.

BENEVOLENCE AND KINDNESS

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was known for his moral character. All his life he followed the guidance of the Holy Prophet (sallallahu alaihi wasallam) and tried to walk in his footsteps.

Once he was passing by the Sultan's castle. He saw a group of police they were just about ready to hang a person accused of a murder while he was crying and denying his conviction, but they wouldn't listen.

When the condemned man saw Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) the condemned cried out aloud swore and pleaded his innocence and asked his help. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) arranged for stay of his order and promised to scrutinize the case. He reviewed the case verified all the details and found out that he was really innocent. Then Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) went to the Sultan and explained the whole situation. The Sultan was immensely obliged and thanked him to have saved him from Allah's punishment. He said that he always respected Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), this time it was an innocent person, but even if there were a guilty person and Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) would recommend his release he would not hesitate for a moment to let him free.

One of his characteristics was that he was extremely compassionate. If he saw someone in need of help and he could provide it, he would go out of his way to do so.

One such occasion presented itself in a rather unusual way. Burhanpur was a state south of India. Its king was a devout Muslim who held a great respect for Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) to the point that any thing addressed to him (The king) directly and signed by Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) could be a blessing to keep. He asked his minister to come up with some plan.

Incidentally, one of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s sons lived in Burhanpur and houses of the neighborhood were old and dilapidated. The minister’s advice was to ask the poor owners to fix their houses or they would be fined. Obviously they did not have the money for that, then the minister would ask Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s son to ask his father to write a letter to the king asking him to forgive those poor folks and may be help them.

The plan worked perfectly. The poor owners panicked when they received the decree. They went to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s son and pleaded him to write to his father. He suggested them that they go to Ahmedabad and see his dad personally. Eventually a small group of men and women went to Ahmedabad and described the situation. He contemplated for a moment and then wrote a lengthy letter detailing the plight of the residents and recommended the humane action. The king fixed their dwellings willingly and kept the letter reverently. This episode is written in a booklet “Risala Kashful Wajih”, probably during the reign of Sultan Bahadur Shah Gujrati.

LIGHT OF HIS CANDLE

All his life Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was engrossed in teaching, as if his mission in this world was to give knowledge and he fulfilled that mission in the best manner.

He trained hundreds of students and sufis, and they carried the lamp of his knowledge and brightened up where ever they went, even the dark corners. They inherited and excelled in the traditional education as well as spiritual field.

Owing to the intimate teaching of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), the students turned out to be sages and Awlia. His hard work bore fruit and he witnessed the success of many of his students. There were hundreds of them. More often his students became revered Muftis, Kazis (Judge), Muhaddis (Scholars of the traditions). While some got busy in teaching and some of them preferred research and writing in the quiet corners. They were admired in India as well as in Hijaz.

Among them was **Sabghatullah Madani**. He was titled “Ashraful Ulema” (Noble of scholars). He had progressed to a very high level. When he went to Mecca, his reputation had reached ahead of him. The Ulema of the area considered his presence as a lucky break and urged him to stay there and teach. He did settled there.

Kazi Jalaluddin and **Mulla Hasan Faraghi** were among the respected teachers who guided many students to reach the master level.

Mulla Abdur Rashid Gujrati was considered a foremost Alim among the Ulema of emperors Akbar and Jehangir.

Also some of the notable Ulema were:

Mawlana Hasan Shaibani

Jalaluddin Multani was Kazi UL Kazat (The judge of the Judges)

Mawlana Osman Bin Isa Siddiqi.

Allama Kamal Mohammed Abbasi Gujrati.

Saiyed Abu Tarab alias Shahe Gada Husaini Shattari (Rehmat Ullah alaih)

Shah Ali Muttaqi Rabbani (Rehmat Ullah alaih)

Kazi Abdullah

Shah Abdul Mulk alias Hassaullah Badshah

Mawlana Unus (Rehmat Ullah alaih)

Mawlana Saiyed Shah Abdul Ghaffar (Rehmat Ullah alaih).

Though Mawlana stayed in Ahmedabad his students moved to Punjab and became very popular thru their teaching and writing.

Another student of Mawlana Ghaffari was:

Bhagge Shah Qadri Shattari. He, too, moved to Punjab and was respected as Sufi and a teacher. “Bhalle Shah ki Kafiyan”, His other articles and poems concerned the common folks, their problems and the solutions.

Mawlana Abdul Ghani Jonpuri

Hazrat Shaykh Saleh

Mawlana Saiyed Abdul Aziz. He was one the outstanding student of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

Hazrat Shah Wajeehuddin Isa Madani (Rehmat Ullah alaih). He came from Madina and became Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s disciple.

Shah Mohammed Fazlullah

Shaykh Abdul Qadar Bagdadi. He was born in Bagdad, Iraq and came to Ahmedabad.

Mawlana Abdullah Shattari. He also was one of the outstanding students. He wrote 75 books.

Saiyed Ziauddin Shattari. This pious Sufi was a son of Mohammed Ghaus Gwaliori, the spiritual master of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). In about ten years Saiyed Zainuddin proved himself to be one of the best interpreters of Holy Qur'an, Fiqha (Jurisprudence), Hadith, Logic etc. He was considered the teacher of the time. Emperor Akbar called him in Agra and wouldn't let him away from him.

Shah Abdullah Shattari: He was a son and the inheritor of Mohammed Ghaus Gwaliori (Rehmat Ullah alaih). After finishing education from Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) he moved to Agra. Emperor Akbar was greatly impressed by his religious knowledge as well as the worldly knowledge. Taking advantage of those abilities the king made him the ambassador of Badakhshan. The local king Mirza Shahrukh came few miles out of the capital to receive him.

Mawlana Mohammed Ghausi Shattari was born in Mando, Malwa (In south India). He came to Ahmedabad, received training from Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) for ten years. He did extensive travel and wrote many books. Among them is the super popular book “ Gulzar Ul Abrar” where he has compiled the history and details Ulema, Awlia and Sufis from 7th century Hijri up to 1022 Hijri. In his masterpiece he has explained the minute points of Sufism. His style of writing is unique, too. It was published by request and sponsorship of Jahangir.

Foregoing was synopsis of the students and Khalifas of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)

The biographies of above- mentioned students are compiled by Saiyed HusainiPeer Alvi in his book “Tazkiratul Wajih”. In fact there were thousands of students and disciples. I did not find it necessary to include them all.

HIS KARAMAS (Marvels)

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was revered by Ulema and Awlia of India and Arab.

One of them was Shaikh Ali in Mecca. This Shaikh Ali, not to be confused with the one mentioned earlier, migrated from India to Mecca in 953H. He resided there and was called “Shaikh e Makkah”. He wrote many books of Hadith. While teaching his class he read a Hadith “In every century Allah creates one revivalist who rekindles the fire of religion”. One of his students asked him as to who was that revivalist in their time.

The teacher did not know at the time but promised to tell them next day. At night he performed Tahajjud prayer and asked Allah to guide him. The guidance, surely, he received. Our beloved and Holy Prophet (sallallaho alaihi wasallam) appeared in his dream and prophesized that the Sage of the century was Shaikh Wajeehuddin in India. Shaikh Ali informed his class next day but now he was eager to meet the great Wali. He tracked his way all the way to Ahmedabad. He was flabbergasted when he learned that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) already predicted his arrival to his attendees. The visitor was extremely impressed and said so. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) asked him to keep it a secret.

Similarly Shaikh Mohammed -Bakri was a widely acclaimed Alim in Arab while India was known for Islamic activities and particularly Ahmedabad was a beehive. Someone asked Shaikh Mohammed Bakri about the highest honored Alim in India. He replied that it was none other than Shaikh Wajeehuddin Alvi, and he described Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s character, the quality and level of Taqwa, then he ended by emotionally reciting a poem attributing to Shah Wajeehuddin’s knowledge and referring him with honor.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), however, was considered as a beacon of knowledge by the Ulemas of the time.

La'l Baig, a high ranking official of Akber's kingdom, mentioned in his book "Samaraat UL Qudus Min Shajarat AL Anas" (Fruits of Sanctity in the Trees of Love), an incidence in Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s activities. Once, while he was conducting his class a young man came in, seemingly confused, asked the attending students "Where can I find Hazrat Miyan Wajeehuddin? Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) asked him "What do you want him for?" The young man said "I have a wish that I can not disclose to you". To that Hazrat replied "This Faqir (Humble person) is Wajeehuddin and Hazrat Miyan is somewhere else".

The visitor said "I meant Wajihullah and my wish is fulfilled". He then bowed in respect, kissed his hand and started to leave. The students asked him to stay a while. He said that he found in one glance what he was looking for then there was no need to stay any longer.

Needless to say that now the students were confused. They looked at Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) with inquiring glance. He explained the puzzle by saying "The lamp, oil and fire all were ready which only needed lighting up which I did".

One of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s student Mawla Mohammed Hassan Ghausi Shattari translated "Gulzar- e- Abrar" where he reported that in the original work, an autobiography, the writer Mawlana Alam Gul Bahari wrote about how he received the knowledge from Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). Mawlana Alam had been trained in Sufism but felt the lack of something. In 983H he went to see Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and explained the purpose of his visit. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), surrounded by his students, evaluated the seeker's knowledge and declared that his exoteric knowledge was sufficient and did not need any more training. However the visitor desired for the education of the inner self. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) made him his disciple. In a short time he turned out to be a perfect Sufi.

One of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s karama (Miraculous acts) was mentioned in a letter written by Allama Shah Issa Jandullah Shattari Burhanpuri. The episode mentioned in it shows the magnanimity bestowed by Allah on Hazrat Shah Wajeehuddin

(Rehmat Ullah alaih). There was a respected mystic named Khwaja Abdul Shahid (Rehmat Ullah alaih) in another town. One of his disciples became ill and his health deteriorated steadily. No medicine helped him. The doctors were frustrated and every one had given up the hope of his life. He finally requested his spiritual teacher to help him. The Sufi started his mystic treatment but to no avail. As a last resort he asked his disciple to sit by him and got himself into transcendental meditation. Suddenly there appeared a saintly and radiant person. He chanted some Du'a and breathed on a bowl of water then asked the patient to drink it and left. Immediately he felt improvement and ultimately he regained his health.

He asked the mystic about that person to which the mystic said that saint was Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) of Ahmedabad, also he explained that he tried all he knew in the mystic power but seeing that it was not effective he asked the help of that great saint. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) had done the recital of Allah's name "Al Muhyy" with strictest discipline and Peculiarity. As a reward the almighty Allah bestowed him the Karama.

There Are many Karamas that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was blessed with by Allah (subhanahu wa taala) that were witnessed by people around him, like two times two different pious people, trying to reach the higher level of Sufism came to him and in special sessions saw the divine radiance in his face. They achieved their goal and left.

He was able to help his students as far away as Mecca answering their questions and guiding them on the right path.

A specialty of Sufis is to be able to communicate with Khidr (A.S). Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) would do the same occasionally.

Regarding his level of Sufism he mentioned that he longed to get closure to Allah (subhanahu wa taala) but could not find time due to his teaching the academic education. He always wished and prayed for that then Allah brought the great Sufi master Mohammed Ghaus Gwaliori (r.a.) all the way from Agra to Gujrat and finally to Ahmedabad and following his initiation the doors to the spiritual progression opened up for him.

He continued teaching even when he reached the old age. Someone asked the reason to which he said that he wanted to retired long ago but the Holy Prophet appeared in his dream and reminded the Quranic verse meaning *“Do not turn away the needy”*.

The inquirer asked again if Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) felt distraction from his spiritual exercise while he was busy in his academic teachings. He explained it never occurred even for a brief moment. Had he felt the distraction at all he would have stopped teaching immediately. He specified further saying that talking to the class was the action of the lips and brain but the heart was somewhere else.

Mawlana Shaikh Farid was a brilliant student and a disciple of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). He reached the highest level of Sufism and ultimately became a Khalifa (spiritual successor) of him. Once he was doing his Wadu (Ablution) at the river Sabarmati, a saintly person appeared and asked Shaikh Farid if he would like to learn how to go close to Allah (subhanahu wa taala). He replied that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was guide enough for him. The saintly person insisted that he could help the spiritual student how to get close to Allah. Again Shaikh Farid turned down the offer saying he did not need any help from him or any body and left from there and came back to his class room.

As soon as he entered the class room Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) said to him “If some one doesn’t have that kind of unshakable confidence and a strong belief he can not accomplish his goal”. Needless to say that all the students in the class room were puzzled by this statement. When Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) went out for a brief moment they asked Shaikh Farid what was all that about. He explained what had happened.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was one of the Awlia (Friends) of Allah (subhanahu wa taala) As Allah grants special favors to his chosen friends, similarly Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was bestowed with Karama, which he kept quite secret. Still from time to time his saintly wonders would manifest.

Saiyed Yasin, a scholar and a saintly person in north India, commenced his journey to Mecca for Hajj. Those days the pilgrims would sail from Surat, a port city in south Gujrat. Likewise Saiyed Yasin, on his way to Surat, stopped in Ahmedabad specially to meet Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). He paid a respectful visit to him and then continued on his journey.

After finishing the rituals he decided to stay little longer in Madina and to do some meditation at the site of our Holy Prophet (sallallaho alaihi wasallam)’s mausoleum. Upon completion he intended to go to Damascus and meet certain religious leader (A saint).

Suddenly he perceived a guidance from the Prophet (sallallaho alaihi wasallam) saying “O son you have met Shah Wajeehuddin physically but not spiritually, so go there you will find what you are looking for. Saiyed Yasin, obeying the command, immediately set sail on his return journey.

Due to navigational error the boat went off course. The captain was groping to get back to the charted one, but could not make it. He was aware of the dangerous situation owing to the huge sub-surface rocks. It was impossible to see or avoid them. Frustrated and nervous, the captain informed the passengers of the disastrous situation and warned them to expect the worst. As last resort he asked Hajis to pray to Allah for his help. Saiyed Yasin meditated with all his devotion. It was revealed to him that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was assigned to this task. He heard a voice saying not to worry and, with Allah’s help they will be spared from the calamity.

When the boat came near the big rock the passengers felt that the boat was being pushed away. They were all safe but extremely curios. Saiyed Yasin explained the episode that was enough to overwhelm them.

On disembarking they came to Ahmedabad. Saiyed Yasin became his disciple and progressed with his hard work. His spiritual discipline earned him the Caliphet of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). Later he moved on and spread the word of Islam and guided many a souls.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) had a great control on the inner spiritual strength as well as the outer elements. He would shower some one with the spiritual bounty or divest some one of his spiritual power.

The case in point is a sufi, in Ahmedabad, had progressed to the higher level and people loved him. He became somewhat proud of himself (That is a No No in Sufism). One day he saw Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) walking by. He called out in an arrogant insulting way “O Wajeehuddin come here”. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was upset because that behavior of his was unIslamic. He looked at the caller with a fixed gaze. The arrogant one was speechless and motionless as long as Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) stood there, he then moved along his way leaving the arrogant sufi in a inanimate position who realized that his spiritual powers had been pulled out of him.

The arrogant Sufi spent many sleepless nights and extremely restless days to the point that he could not take it any more. He knew the cause of the agony being his stupid attitude towards a pious wali but he could not bring himself up to face Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) again. He went to venerated Alim Bayazid (Rehmat Ullah alaih) and asked him to intercede on his behalf. Both of them went to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and Bayazid (Rehmat Ullah alaih) explained the situation to Wali and asked him to forgive the Sufi since he had realized his mistake and was sorry for his behavior. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) accepted his apology heartily. He reminded the imperfect Sufi that a saintly person should always be humble no matter how much he may achieve. Arrogance is Satan’s quality. Then he asked him to recite three times “Subhana Rabbial A’la”. The Sufi followed the instructions and regained his mystical powers.

Another incident: A student of his arrogantly claimed that whatever knowledge he gained was from folks. Some one reported to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). He said “Now onwards he has to learn the rest from his folks”. In a few days the arrogant student came and, dropping to his feet, begged for forgiveness, saying that all his knowledge was eradicated. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), per his characteristic, forgave him and warned

him that what the student mistakenly believed that he learned every thing was just a beginning and that there was a long way ahead to reach the spiritual goal.

Yet one more, out of many karamas, came in handy when one day he started out to go to Sarkhej to visit tomb of a great spiritual master Ganj Ahmed Khattu (Rehmat Ullah alaih). He was accompanied by some of his students. They all were riding a bullock cart, going thru a narrow street. To their horror they saw a ferocious elephant coming down toward them from opposite direction. The beast was out of control of its handler and there was no room for it to pass thru. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s companions, understandably, were horrified. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) calmly got down from the bullock cart and stood in the path of the on coming elephant. It came charging and few feet from him, stopped then turned around and went back sheepishly.

There are more Karamas mentioned in Saiyed Husaini peer’s book “Tazkiratul Wajih” but for now it seems enough for reader to perceive the idea of how the friends of Allah gain the spiritual power how they use it rather than misuse it.

In the golden period of Ahmedabad there were few other spiritual masters in the area, busy in Islamic work and they, too, were granted marvels (Karama) by Allah (subhanahu wa taala)

RESPECTED BY KINGS

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s ancestors were always revered by nobles and kings of Gujrat. His pious father Shah Nasrullah (Rehmat Ullah alaih) was appointed as a chief judge of Chapanir. Mahmud Begda’s son Sultan Mizaffar Halim was very fond of Shah Nasrullah and, seeking the nearness of the sage, asked him to move to Ahmedabad. He gave him the property next to his castle, which is “Saiyedwada” in Khanpur. When Sultan died Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was 22 years old and was busy in getting his education. Later he gained high respect from the rulers. Sultan Bahadur Shah Gujrati visited regularly.

Sultan Mahmud II frequently paid homage to his favorite saint. Sultan Muzaffar II respected him to the highest. On his coronation had his sword mounted (A traditional ceremony) by Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) who bestowed few words of advice.

Emperor Akbar visited Ahmedabad and stayed for a short time. He wanted to meet Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). Some of the back-biters of his staff tried to talk him out of that, referring to the earlier incidence of him holding valuables of the nobles.

Akbar ignored their advice and invited him any way. During casual conversation he asked why did he keep so much money and valuables. He explained that when the owners sought his help in safe keeping of those items he could not refuse them out of modesty, and that he had allotted one section of his residence for the same and never knew what was in those bundles. The emperor was impressed by his honesty.

Once the wrinkle was smoothed the emperor, relaxed and open to learning, asked Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) as to which Madhab (Discipline) was better. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) looked around the royal hall and pointing to the four entrances said that one can enter through any of those entrances and meet the king, which is the ultimate goal. The king was overwhelmed and glad. Prior to this meeting the king had learned about Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s knowledge and character. After this meeting he regarded Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) with the utmost respect.

The above episode is written in “Tarikh-e-Gujrat (History of Gujrat)” by Abu Turab Shirazi, one of the nobles of Akbar.

Emperor Jehangir was Akbar’s son and inheritor. He too was fond of Gujrat. When he visited Ahmedabad it was the great celebration in the town. His procession, an extravaganza of pomp, passed through the streets that were decorated and packed with people for miles. He tossed gold coins all along. However, he was humble enough to visit the mausoleums of the great saints who had passed away and that were Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), Hazrat Saiyed Mohammed Shah Alam (Rehmat Ullah alaih) and Shaykh Ahmed Khattu (Rehmat Ullah alaih).

The author of “Iqbalnama Jehangir” (Biography of Jehangir) wrote that though Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was a disciple of Mohammed Ghaus Gwaliori (Rehmat Ullah alaih) the spiritual master was proud of him.

He also received utmost respect from government officials. Often they sought his advice and guidance. Some of them realizing his value and became his disciples.

In his Haaqa (Assembly of devotees) high ranking officials would sit humbly on floor with down to earth men.

The list of those higherups is quite long and may not be useful in this account. Many of them wrote emotionally in his praise.

PASSING AWAY FROM THIS WORLD

As long as there will be a thirst for intimate knowledge of God, discernment, divine grace, traditional sciences people will remember Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) with respect and reverence. Many a poet and Ulema wrote heart felt poems and eulogies in Persian and Arabic languages (I have avoided to translate fearing that it will loose the charm). Those works alone were considered high in literary value. Many eulogies were written using the unique Alpha-numeric (Alphabets that carry certain numeric values) compositions that denote the date of his demise that is 29th of Moharram, 998 Hijri.

He witnessed the rise and fall of twelve kings. Few synopsis as follows:

When he was seven years old Sultan Mehmud Begda died.

At twenty two he witnessed Sultan Muzaffar the second passed away.

In the same year Sikandar Gujrati was assassinated and Mahmud the second was dethroned.

Following year Sultan Bahadur Gujrati drowned in the ocean.

When he was Fifty one years old Sultan Mahmud III took poison and died.

All theses tumultuous times, drawing his students' attention, Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) emphasized the worthlessness of the worldly possessions and the evils of greed.

In the last period of his life he witnessed the worst turmoil in the country coupled with frequent revolutions. Where ever he turned it was chaos. Human blood flowed senselessly. He was, of course, affected by the situations around. Hence his lectures and teachings, comparing the lowest level of human acts, guided the students to achieve the highest level the human are capable of.

The students were benefited by the passionate guidance of the great master.

Despite vast knowledge of the outer and the inmost, an array of devout students and plentiful popularity, he never felt above others. He was equally well respected by government officials but never indulged himself in politics. Rulers were fond of him but he never sought any closeness to them.

Finally at the age of Eighty eight years this dervish passed away from this transitory world to the ever lasting and a better world.

His Mazar (Mausoleum) is in Ahmedabad and the grave is where he used to teach his students.

It is a popular spot where people still gain the spiritual strength.

They stand near his tomb and make Du'a to Allah (subhanahu wa taala) and get blessed. After all he is one of the Awlia (Friends) of Allah (subhanahu wa taala).

The characteristics and the effects of Sufis are very well explained by Saiyed Hussain Nasr in his book Sufi essays. "No authentic spiritual path is possible without a master, and Sufi certainly is no exception to this universal principle. The sufi master is a representative of the esoteric function of the Prophet of Islam and by the same token he is the ophany of divine mercy which lends itself to those willing to turn to it. The Shari'a (Islamic law) is meant for all Muslims and in fact, from Islamic point of view, for all men, if its universal point be considered. But the Tariqa (spiritual path) is meant only for those who seek God here and now and who search after that immutable Truth which, although present here and now, which at the same time is transcendent and eternal source of all revelation. The Tariqa is thus a means where by man can return to the origin of Islamic revelation itself and become, in a spiritual sense, both companion and successor of Prophet (sallallaho alaihi wasallam) and saints".

The roll of the spiritual master, the Shaykh, Murshed or Peer as he is known in Arabic, Persian, Urdu and other Muslim languages, is to make this spiritual rebirth and transformation possible. Being himself connected through the chain of initiation (Silsilah) to the Prophetic mission itself, the Sufi master is able to deliver man from the narrow confines of the material world to the luminous space of the spiritual life. Through him, acting as the representative of the Prophet (sallallaho alaihi wasallam), spiritual death (Slaved by the material world) and rebirth takes place by virtue of the Baraka which he carries within himself.

Not only the influence of the Shaykh is permanent but also his light is every where. Though distinct as an individual personality, he is inwardly identified with the light that shines upon the land and sea and illuminates all things for a Murid (Disciple) who is closely attached to him. Not everyone who claims to be a Sufi master possesses all the qualifications that make for the perfect spiritual master.

As mentioned before Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) Wajeehuddin was one of the perfect spiritual masters and was recognized as such by the Sufis and scholars. On his death many Ulema and educators wrote lengthy articles describing his benefits to the umma.

The magnificent Dargah (Mausoleum) was built by Amir Sadiq Khan, in 1017H.

The dome of the Dargah is in the shape of the crown of the king.

Shaykh Faridul Mukhatib built, over the grave, a beautiful canopy studded with ivory settings and a poem engraved.

Various kings of Gujrat offered Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) the farms and even villages to cover the expenses of his school but he declined that. However after his death they, the rulers,setup the income generating estates and handed over to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s sons.

Also allowances were paid to the students and a daily public kitchen provided food every day free to all. Also expenses of his death anniversary. Later the rulers changed and the Maratha Rajas took over Gujrat. Those awarded estates were taken back. The ownership was only on the papers.

150 years after Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s demise the school's condition deteriorated, it came to a dismal stop. However as to the fact that the spiritual light of a perfect sufi master always shines. And his beneficence continues to shower even his demise. Like wise multitude of devotees receive the blessings of Allah (subhanahu wa taala) through him. They pray in the big mosque then come to his tomb and recite Al-Fatiha.

As we mentioned earlier that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was credited with many Karama. One such Karama is mentioned in a book "Israrudda'wa" (Secrets of preaching). The author wrote his unique experience referring his experience how he got the beneficence from Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). This happened after Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) passed away. His narration in his own words "One night Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) appeared in my dream. The location, in my dream was a king's palace on the bank of the river Sabarmati. I was holding a jar containing cologne of roses.

I presented that to him. He applied a little on his face and uttered a supplication referring the Holy Prophet (sallallahu alaihi wasallam), and made a Du'a for me.

That dream left me overwhelmed as well as wishing to be his disciple like others in his life time. Once again he appeared in my dream, entering the mosque and performing the Salat. I also saw my teacher Mawlana Abdul Qadar, sitting at the Haudh, (Ablution pond).

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) came out of the mausolium and looked at me. I proceeded with great respect toward him and shook hands with him. He said, pointing to himself, 'Look this is Haqiqat e Mohammadi' (His book on spirituality). At that moment his forehead was shining like the sun. Since then that brilliance is always with my heart and since then I feel richness in my knowledge and progressively closeness to Allah (subhanahu wa taala).

I mentioned this dream to Saiyed Mohammed Fani (Rehmat Ullah alaih). He raised his hands for Du'a to Allah (subhanahu wa taala) and said that it was really Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) Alvi, and that he initiated me as his disciple and a Khalifah. I thanked Allah (subhanahu wa taala).

Another event, also after his passing away: This is mentioned in a book "Gulzar e Asifia" by Shah Raza Shattari (Rehmat Ullah alaih). He was from Delhi and, having experienced the spiritual meeting with Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). Shah Raza came to Ahmedabad, did the necessary rituals and became a renowned Wali. Then he settled in south India and spread the knowledge.

One of the perfect spiritual masters, Shah Peer Mohammed Shattari (Rehmat Ullah alaih), also received his initiation through the pious spirit. He became a well- respected Wali of Ahmedabad. He respected Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) to the point that he recited the Fatiha from out side of shrine, thinking that he was too humble to go inside. On the Urs (Death anniversary) of the sage the preparatory items are provided by Peer Mohammed Shah's Trust and are carried, reverently, in a big procession. Also, the library at his shrine is very well equipped with the rare and authentic books.

THE LIBRARY OF HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)

As mentioned before Shah Wajeehuddin (Rehmat Ullah alaih) was a multi-faceted diamond. He established a well respected educational center and he was constantly contacted by the government for his legal opinions, at the same time he was a great sufi.

In his times Ahmedabad was blessed by some renowned sufis, also there were many functional libraries. However, his library was best equipped in Ahmedabad. It contained books on every subjects. Many a rare books that were not found any where else but were available in his library. Books written by other sufis of Gujrat were in that library.

Many books were written by some of his brilliant students. Some of them had artistic renderings. His son Shah Hamid Alvi managed the huge library. He had the most beautiful hand writings. Hence he scribed most of the manuscripts of his pious dad. Shah Hamid's hobby was reading, writing, collecting the books, and critiquing works of other writers.

On top of all that he had a flare for arrangement of books. He managed both libraries, the school, as well as the personal library of Shah Wajeehuddin (Rehmat Ullah alaih).

That beautiful library lived up to its reputation as long as the school was functional. At the end of twelfth century the library lost its luster owing to the discontinuation of funds by the state which itself fell prey to the chaos and severe disarray. The books were stuffed in various rooms where most were eaten up by termite. And the rest were stolen.

THE GOLDEN WORDS OF HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)

Sufism is taught mostly by guiding words of a spiritual master.

In his time the official language was Persian. The nobles and scholars used that language exclusively. Only at times, if it was necessary, would they use Urdu. It was the infancy of Urdu in the north. However in Gujrat it was even more adulterated and was known as Gujri. This language was prevalent since about one hundred and twenty five years prior to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih). Respected Sufis often uttered their sayings in Gujri. Although this language was not sophisticated it was sweet and most effective. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) also used this language for his utterances in the classrooms and after school. This way he could reach out to the common folks as well as the educated groups, and he was loved by every one.

His utterances were held in high esteem. He may use Gujri, Persian or Arabic, people around him would record them sincerely. His sayings are compiled in various booklets and same were studied in all times by the seekers for its knowledge as well as for the blessings.

While it is very difficult to translate those sayings in to English and still keep the charm I would venture to translate some of them:

“Always practice the remembrance of Allah (subhanahu wa taala) continually”.

“Remembrance of Allah is the best deterrent of doubts and it cleanse the heart”

“Zeal and enthusiasm purify the heart”

“Keep away from any habit that keeps you away from Allah”

“Allah likes us all to recognize Him.”

“Devotion is better than mystic practice, solitary is best”

“Stick to knowledge and learning as these are tools to success”

“Concentrated learning is better than Riyazat (Religious exercise) and solitude is even better”

“During mystic practices don’t await Karama (Miracle)”

“With ease comes laziness not the sweetness”

“Eat more gravy and less meat”

“Give up the world and you will find Allah and stay away from world and Allah will come closer”.

“All the devotion and mystic practice without permission of a mentor is to dry up the brain and to wear the body”

“Riyazat in young age is most fruitful hence use this period as much as possible”.

“Attractions of earthly life will drive you to danger. Remembrance of Allah will drive the danger away”

“Riyazat without an instructor is a disaster”

“Effort and struggle opens the door to success but do not lift the curtain’

“Try to pinpoint the inclination of self in hardship or comfort so that you can defend your spirit in future”.

“The unguided self gets you in spiritual danger. Rememberence of Allah drives away the danger”.

“Sweet sounds (Chanting or Qawwali) give spiritual pleasure”

“Some became Wali (Allah’s friends) by devotion, some by absorption and some by remembrance”

“Imagination of our beloved Prophet (sallallaho alaihi wasallam) brings you closer to him and is more important than mere spirituality”

“To help the aged and to be kind to poor is Prayer of hands”

“To go meet relatives, friends, learneds and sages is the prayer of feet.

“Seeing the natural phenomena, by the fear of Allah’s wrath, tears rolling out is the prayer of the eye”

“Hearing the speech of guiding Ulema is the prayer of the ear”

“Severing ties of the world and concentrating on Hereafter is the prayer of the heart”

“Reading Allah’s book (Quran) and invoking supplications is the prayer of the tongue”.

“Desire of meeting Allah is the prayer of the soul”

“Way out is not by more fasting rather by concentration”.

“In the pursuit of the “Truth” it is a step backward to desire any thing else”

“For a student it is a long journey towards destination. During this journey it is not uncommon that he likes to receive respect and glory. These ideas are steps backward. It soils the heart. One should eradicate such ideas. Actually every thing other than Allah is an idol. As soon as the heart is cleansed the ray of Truth begins to shine in”

“A Sufi should forget about his environment and his needs but should do every thing for the sake of Allah, so that he can experience the inmost peace.”

“A mystic apprentice should be very careful in his speech and his steps (What he talks and where he goes). And should not mix with all kind of people and avoid going to their homes.”

“Keep quiet as far as possible”

Saiyed Yasin, his Khalifa, mentioned in his book that Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) advised him to always read Quran and stay away from any thing that leads to negligence or that leads to carelessness of the desire to face the Almighty. Also that the progress can not be realized just by fasting, rather by engrossed in devotion.

He was asked if it was necessary for a spiritual master to lead a group just by the benefit of his presence. His answer was in affirmative, adding that one can achieve that level in a short time under a right teacher, and that it is a great advantage to be under careful training of an able guide (Alim). Some time the able teacher's symbolic touch or even a flick of an eye can elevate some one to higher spiritual level or transform a low life, down trodden person into a Wali.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was asked, among various schools teaching Sufism, which had the most mystic exercises and which had the least. He said that Suharwardia had the most and Naqshbandia had the least.

Shaikh BaYazid II, one of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s students, narrated that once he asked Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s permission to perform the devotional prayers by holding the breath as it was practiced by Naqshbandia school. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) disapproved it and said that the particular style of ritual weakens the body.

When he was asked about the benefits of solitude he spoke highly of it saying "When I adopted solitude I accomplished whatever I desired. So much so that I felt my heart cleansed and I felt a big change in my behavior for good".

He then gave his stern advice "Don't let any thought of any one except Allah enter your heart. This was the practice of our beloved Prophet (sallallaho alaihi wasallam)".

He was asked that how many students he had trained. He, very humbly put that he guided 1400 devotees to achieve nearness to Allah (subhanahu wa taala) and spontaneously he made a supplication to Allah (subhanahu wa taala) on behalf of his friends (Mystic students) for ease in

the spiritual progression, success in this world and here after, and that they may gain approval of Allah (subhanahu wa taala) and his beloved Messenger (sallallaho alaihi wasallam).

He directed a student to invoke Allah's name repeatedly while detaching from the world and bow the head on the chest and keep repeating "Allah, Allah" as if it were your name. That was the way to achieve closeness to Allah (subhanahu wa taala).

He said one should be so engrossed in remembrance of Allah that he would forget about the death. At all times he should think of nothing but Allah (subhanahu wa taala) to the degree that all the parts of the body and especially the heart start making "Dhikr", Remembrance to the point that even in the sleep the heart would be busy in the Dhikr.

Piety is a gift from Allah and whoever gets that gift his desires and wants are wiped out. In other words he does not care for some one to come to him and become friendly or be a follower.

A student complained about temptation and distraction. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) told him to keep busy in the Dhikr and not to pay attention, those temptations would disappear.

A student asked him to differentiate between a dry Alim (May be called an incomplete Scholar) and a complete Alim. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) replied that any one who looks at all the things of the world and sees Allah's hand in them is superior to any scholar who might possess abundant knowledge but is not engrossed in remembrance.

He guided that the mystic study and practice should be performed with consistency even though it may be short in time but done with a regular routine will be more fruitful than the one more in time but performed irregularly. Remember that the water dropping constantly on a rock will ultimately make a hole in it.

On the question of listening to the Qawwali music he insisted that it has to be only the Dhikr of Allah and remembrance of our beloved Prophet, adding, that if the combination of the Qawwali

and the Dhikr is right then one experiences ecstasy, forgets his being and achieves spiritual awareness and ultimately the closeness of Allah (subhanahu wa taala).

NOTE: The music should elevate the clean and sacred emotions and suppress the lower and dirty ones. With the right kind of music, the message and especially the beats a Sufi, who is full of pious feelings, becomes entranced.

Once Mawlana Jalaludin Rumi was passing by a goldsmith Salahuddin Zarkubi's shop while the gold smith was busy beating the gold foils. The beat of the hammer created a spontaneous effect on him and he started dancing right there while composing his famous Mathnawi,

"I found a treasure from this gold smith's shop.

What a chance. What a meaning.

What a beauty. What a beauty".

Often he gave examples of other scholars and mystics. Referring Ibrahim Adham and Hazrat Ganj Shakar, he said that both were great pious Sufis and that they had worked so hard, spiritually, that they reached the highest level even before they met their Peer.

Some one stated that a person disrespectful of Allah can not reach Allah. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) corrected him saying that even a respectful can not reach Him as there is always a curtain between a worshipper and Allah, and that can never be lifted.

A student, intending to fast most of the days, asked his opinion. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) opined against it saying "We should follow our beloved Prophet (sallallahu alaihi wasallam), besides, you don't gain any thing just by avoiding food or eating too much. Keep the regular vocation. Offer your day prayers on time and continue the evening prayers till mid night. Keep fast on Mondays and Thursdays. These exercises will help you reach your goal".

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) mentioned that he received more grace from the Khanwada (Lineage) of Hazrat Ba Yazid Bustani (Rehmat Ullah alaih) nicknamed "The king of

pious ones” compared with other lineages. He said that every discipline offers a different flavor and a Sufi should take advantage of the blessings from various sources so that he gets familiarized with as many ways to approach the Truth.

He told the students that if they needed him for the intercession on their behalf then include the king of the pious. That way they would get double help, from big and small.

Someone asked for his guidance for performing the Salaat Al Hajaat (Prayer for fulfillment of wishes). He told that, one should offer 2 Rakat Nafil. After finishing the salat recite “Al Hamd” 21 times and then “Ameen” 3 times. Then drawing the attention toward Hazrat BaYazid Bustami (Rehmat Ullah alaih), ask Allah (subhanahu wa taala) for the fulfillment of his wish. InshaAllah He will accept the supplication.

His instruction, for achieving the ease in this world and the next, is to recite the unique name of the creator “Allah” for 6606 times. This will also develop Allah’s love in the heart.

Another useful recitation, to satisfy every need, is “Astaghfirullah to Atubo Illayya” 1608 times. He referred to one Hadith in this regard during a large gathering.

He narrated one hadith. During a large “Halaqa (Group session of studies) being conducted by our beloved Prophet (sallallaho alaihi wasallam) ten men asked him to guide them in supplication for different needs of the ten disciples. The Holy Prophet instructed them to recite “Astaghfirullah”. Some of them were confused and asked how could it be that the same Sura would be good for ten different needs. He informed them that it was not his own saying but rather Jibril (Gabriel) brought that injunction from Allah (subhanahu wa taala).

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) narrated another Hadith that a very poor man approached Rasulallah (sallallaho alaihi wasallam) and asked him for his guidance. He (sallallaho alaihi wasallam) suggested to say “Assalam o alaikum” every time entering the house. If no one in the house then to send Salam to Rasulallah (sallallaho alaihi wasallam), and then

recite one time Sura Al-Ikhlās (Qul Ho Allahu Ahad). That pauper followed the guidance sincerely and constantly. Within few days his conditions changed and he was self-sufficient.

In its entirety the Salaam to Rasulallah (sallallahu alaihi wasallam) to be said like this,

*“ASSALAM AL-ANNABI WA REHMATULLAHWA BARAKATUHU
ASSALAMO ALAINA WA ALA IBADILLAHIS SALIHIN”*

(Peace and blessings of Allah on the Nabi (sallallahu alaihi wasallam) and peace and blessings be on me and the devout and the righteous).

For the salvation of one's parents, He prescribed that one should offer two Rakat Nafil. In each Rakat, after Sura Fatiha recite Ayat ul Kursi five times, and five times each Sura Ikhlas, Sura Al Falaq and Sura An Nas. Then after salaam fifteen times “ASTAGHFIRALLAHUL AZIM”, and offer the reward (Virtue to the parents).

Narrated by Abu Hurraira (radiallahu anhu) that it is incumbent upon the offspring to fulfill their duties to their parents. In case some one is negligent, this recitation will help in offsetting the dues.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) once said, “There are Sufis who worked extremely hard to achieve the mystic knowledge of God, and the reason for such a hardship was that they did it on their own without a spiritual master. The inmost knowledge is almost impossible to realize without a spiritual master. However in rare cases it has happened. As an example Khwaja Awaz Qarni (The one who, hearing the news of Holy Prophet's losing his one tooth in the battle, knocked off all his teeth in the love of the beloved Prophet) reached that level even though he was far away from Holy Prophet (sallallahu alaihi wasallam).

Also there are rare instances where a few have reached the nearness of Allah without working hard. But the best levels are reached only through a disciplined apprenticeship of a spiritual master because this is a heart to heart process. If this was otherwise then Moses (a.s) wouldn't need Hazrat Khidhr nor our beloved Prophet (sallallahu alaihi wasallam) wouldn't have known Gibril (Gabriel)”.

As a norm there was no shortage of questions from students and others out there. Some one asked the advantage in reading the philosophy book like “Sharhe Muafiq”. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) recommended that saying it corrects and strengthens the belief.

Another student, confessing his weakness, mentioned that some times he felt his heart wavering. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s very firm answer was that any thing that may cause hesitation should never be looked at. Rather it needs a strong exercise in focusing to the goal.

Once he pointed to his robe and said “These clothes advise me (meaning dignity of a teacher) not to say any thing to any one more than once. If it is accepted by the listener, fine. If not he lost the opportunity”.

DIETARY INSTRUCTIONS

NOTE: In Sufism diet plays a significant role.

Regarding dietary habits Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was of the opinion that one should not be starving all the time. It becomes a habit and it is not a mystic exercise. In the mystic exercise a good practice is some times to eat enough and other times eat less.

He was asked what to eat if Halal was not possible to get. His answer was that as long as one had strength for salat one skip the non-halal food. But after loosing the strength for salat one can partake of any thing. However he should never grab some one else's right.

On eating habits his guidance was that to eat only when one feels real hungry, and that stop before the belly is full. The tendency of keeping always hungry is not considered as a spiritual hard work, adding to that, "The key to spiritual hard work is that the vigor towards God should increase constantly and steadily, like an exercise".

Again some one asked that if some one's appetite was of two pound, how much he should give up. He instructed that to give up quarter of a pound. He informed that Mawlana Jami (Rehmat Ullah alaih) suggested that 1-1/4 pound of food was enough for spiritual exercise.

NOTE: We converted, exproximate;y, the weights of the era to the modern ones

Some one's understanding was that a delicious and rich food gives more strength in the prayers. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) said that it was a wrong notion. Delicious food makes you eat more and that will induce laziness and that works against the goal.

More over, he mentioned that one should evaluate one's limits of the hard work and the restfulness. And that an empty stomach works wonders, keeps the mind alert and sharp.

His recommendation was for fish and soups and to use less meat and sweets as these items cause increased production of blood and fat, which leads to laziness and ultimately creates hurdles in the spiritual journey.

INSTRUCTIONS TO TWO SADHUS

Two Sadhus (Hindu priests) came to see him and said that they learnt about Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and his spiritual work in Delhi and came all the way to meet him in person. They desired his intercession to the almighty. He took them in a room in the school, sat down for a short time then gave them some religious instructions and saw them off.

The disciples' curiosity can be guessed. They wanted to know if Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) accepted them as disciples and made du'a for them.

He said, "God forbid, one should never think of that because the main ingredient of the bond between a spiritual master and his disciples is the mutual love of Allah and obeying of His commands. The whole system is strictly Islamic and can not be extended to the infidels. How ever you could give them religious instructions in such a manner that may increase their interest and that may bring them to Islam".

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) never cared for his popularity or flattery. A fan of his recited a poem in his praise. He immediately denounced the act and advised him to avoid this kind of passion and to get busy gaining experience.

DESCENDANTS OF HAZRAT SHAH WAJEEHUDDIN (Rehmat Ullah alaih)

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) had nine sons and two daughters by two wives. All nine sons were Hafiz and all of them were educators. Four of them died during his life time. His two daughters, Raji Parse and Ummatul Habiba were equally pious.

Ummatul Habiba went to Hajj along with her uncle Shah Ata Mohammed. As fate would have its own way, she died there and was buried in “Jannatul Baqi”, the most desired area to be buried in, next to Hazrat Khadija (radiallahu anha) (The beloved wife of our Holy Prophet (sallallahu alaihi wasallam)).

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s sons were respected for their knowledge and teaching. They did a remarkable job in spreading the Islamic knowledge. They reached the remote areas carrying the light of Islam. They were a big help to Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and eventually received appreciation from the Umma. People wrote their biographies.

Once again we would like to present the highlights of their achievements:

ABDULLAH HUSAINI

He was an outstanding student. He turned out to be a great Alim and a perfect spiritual Master. He would finish reading one Quran daily. His diet was very simple and meager, consisting of one chapatti of barley. In spite of daily activities he would perform nightly prayers at length and would frequently fast. He had his own Karamas. He succeeded Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

Actually when Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) approached the age of his demise he handed over the charge, following the rituals and traditions. As Shah Abdullah (Rehmat Ullah alaih) had helped his father for sixty odd years, he had gained enough spiritual knowledge and was prepared for the responsible job. Hence the transition was a smooth and natural.

His Taqwa was of a high level. He had read and re-read all the books of related subjects at least fifteen times. His habits and life style was a mirror image of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s. He was very kind and generous and would go out of the way to help the poor and orphans.

His Karama included an incident when he helped a devotee without being there physically.

His reputation reached to the capital of India, Agra. King Jehangir wrote in his autobiography “Tuzuk e Jehangiri”, mentioning that he ordered his governor of Gujrat to go and visit Hazrat Shah Abdullah and to get some religious note from the sage so that he (Jehangir) may follow it with all sincerity.

Hazrat Shah Abdullah Husaini was blessed with a fruitful life of Eighty seven years.

SHAH HAMID

He was not only an Alim and Hafiz but also he had the most beautiful hand writings. Hence he scribed most of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s books.

SHAH MOHAMMED

He was not only a hafiz and Alim but also a very wise person and was well versed in the public life. The king appointed him a Mansabdar (Officer above the chief judge).

Later he moved to Burhanpur, Khandes. He passed away at the age of Sixtythree, while Hazrat Shah was still alive.

SHAH ABDUL HAQQ

In the beginning he was very brave and participated in wars. Later he joined with his father Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and, as he was a Hafiz and a good practitioner of Islam, it did not take him to reach a high level of spiritual education. He became one of Khalifa of his father.

SHAH HAIDER SAHEB

Following the death of Shah Abdullah Husaini, he assumed the responsibilities of a “Sajjada” (Successor of the spiritual leadership and the custodian of the shrine).

He was considered an elite and was very famous among the religious leaders. Besides being a great scholar and a Hafiz he was an excellent Qari (One who recite the Qua'an in melodious tone).

He received the education, guidance and Khilafa (spiritual succession) from his father. Not only he was a great Alim but also a very generous in giving the knowledge. He got himself busy in the family's school where students, in big numbers benefited and became Islamic scholars. He was nicknamed “Second Haider” (Hazrat Ali).

When Emperor Jehangir visited Ahmedabad the elites, Islamic scholars, Muslim leaders and teachers went out to receive him. Hazrat Haider was a prominent one among them. Next day Jehangir visited the shrines of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and other Sufis of Ahmedabad. Then he wrote in his famous autobiography “Tuzuke Jehangiri”.

It is mentioned in the twelfth chapter as follows:

“On the first of Muharram I visited the shrine of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and offered the Fatiha. This shrine was built by Sadiq Khan, who was a good officer of my father.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was a disciple of Hazrat Mohammed Ghaus Gwaliari (Rehmat Ullah alaih) who was extremely fond and proud of this disciple of his.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was a master of esoteric and exoteric knowledge. Thirty years ago he passed away from the temporary abode to the ever-lasting world. His successor was Shah Abdullah. He was a respected Darvish (Religious man), was clean and disciplined. But passed away in a short time. After that his brother, Shah Haider, took

over the responsibilities. He is living and busy in fulfilling the needs of the needy. His greatness is manifest from his noble face.

Since it was the time of Urs (anniversary) of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) I presented 1500 Rupees towards expenses. Another 1500 Rupees to the poor and needy who were there at the shrine. Also 500 Rupees to Shah Wajeehuddin's brother".

Four sons passed away during his life:

Shah Ghalib

Shah Hamidullah

Shah Abdul Shakur

Shah Ghzanfar.

SAIYED ATA MOHAMMED HUSAINI

He was Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s cousin. He was a great Alim and a Sufi. He had many disciples and followers. He was the companion of Ummatul Habiba and who died in Mecca.

SAIYED AHMED

He was a nephew of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih), son of his brother Shah Burhanuddin. Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) was very fond of his brother and affectionate to his nephews. In turn they returned the same love and visited him daily. If Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) did not see them for a day he would go to their home and meet.

Saiyed Ahmed was also a Hafiz and an Alim. He was appointed as a judge of Chapanir, Inheriting his grand father Saiyed Shah Nasrullah's post. As he received the education of all Madhhab: Suhrvardia, Qadria, Chishtia, Shattaria etc. He was able to handle most cases but at times he would correspond with Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) on minute and difficult points. He was respected and loved by the local public.

HAZRAT SAIYED SHAH HASHAM HUSAINI

He was A nephew of Hazrat ShahWajeehuddin (Rehmat Ullah alaih).Son of Saiyed Burhanuddin. He reached the high level of an outstanding spiritual Master (Qutbul Awlia). At the time of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)'s death he was Fourteen years old. He received extensive training, education and discipline from his father. He worked very hard. Then he moved to Burhanpur and later, settled in Bijapur.

His moving to Burhanpur has a strange episode. He had performed more than one Hajj, yet his heart always longed to be there. He embarked on the pilgrimage one more time. Offered his prayers and supplications. While returning the captain of the boat lost his bearings. The boat landed at a wrong harbor, Gowa,a portugese colony located on the west coast in the southern part of India. It was under a different ruler. The local authorities arrested all the passengers of the boat. At that time Sultan Ibrahim Adil Shah was a powerful king of the neighboring state of Bijapur. The Sultan envisioned Our Holy Prophet (sallalloho alaihi wasallam) in his dream informing him that one of his descendants Saiyed Hisham was taken prisoner and that he should get him released. Sultan Adil immediately sent a messenger to the Portuguese governor, who agreed and ordered the Warden to do so. The Warden, entering the cell called out the name of Saiyed Hisham. He did not respond, instead he signaled others to respond. Three men stood up and said it was their name. They were released. Again the Sultan had the same dream and again the same act was repeated. Again some people were released, but no Saiyed Hisham. When the third time the Sultan had the same dream he investigated the situation. He learned that they were all Hajis. He had them all released.

Saiyed Hisham went to Bijapur and met with the sultan to show his gratitude. The Sultan learned the reason why Saiyed Hisham did not identify himself was that he did not want to leave his companions in the prison and get himself freedom.

The Sultan was impressed by Saiyed Hisham's sincerity and asked him to stay there. Hence he moved from Burhanpur to Bijapura. Prior to moving from Burhanpur he had the feeling that he lacked the spiritual knowledge, although he had achieved a high level of it. In any event he came to Ahmedabad with that desire and met with Shah Abdullah Husaini (Son of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)) and revealed his desire, adding that he would serve the sage in order to achieve perfection. Hazrat Abdullah's response was that, in the first place he never consider anybody to be a servant and secondly Saiyed Hisham was his brother plus he was quite knowledgeable and needed no more education.

Saiyed Hisham insisted and pleaded saying that he came all the way filled with hope and anticipation. Ultimately Shah Abdullah gave in and gave him some instructions to lead him to perfection. Saiyed Hisham felt a great satisfaction in his heart.

One night in his dream he saw Shah Abdullah, saying "I gave you your part of the knowledge". Next morning Shah Abdullah asked Saiyed Hisaham if he dreamed any thing. Needless to say Saiyed Hisham was awestruck. Then Shah Abdullah gave some final instructions. Right away his soul was brightened up and he felt the closeness to the creator.

With such an achievement he returned to Burhanpur and then, after the boat episode, migrated to Bijapur. He was admired and respected by every one. Devoted rich and nobles used to present gifts, mostly money. He would receive that and distribute among the poor same day before Isha prayer. If any money was left over, he would heat it and burn his skin by it.

He was, also, an accomplished poet of Hindi language. His poems were loaded with knowledge. One of his disciples wrote his biography where, along with his teaching and guidance, his poems were compiled too.

The Sultan Ibrahim Adil Shah and, later, his son Adil Shah II were greatly respectful of him. They always followed his guidance. Once the sultan asked Saiyed Hasham Shah's blessings to start building his father senior Sultan's tomb. On receiving the blessings he built the world

famous “Gol Gumbaz of Bijapur. It is the biggest dome of its kind. More over it is one of the largest Whispering galleries. The tomb is most beautiful in the world after the Taj Mahal.

Saiyed Hisham Shah lived all his life in Bijapur and died ever so popular and respected.

SHAH WALIULLAH (Wali Gujrati)

The great POET Shah Waliullah is the first poet of the modern Urdu language. He is called Wali Dacani because he lived most of his life in southern towns of Burhanpur and Bijapur Hence he was wrongly called “Wali Dacani”.

He developed the style in Urdu poetry that is adopted by modern poets. His gazals on the surface were very romantic but deep down it was the love of Allah and the Holy Prophet (sallallaho alaihi wasallam). In his final years he return to his birth place, Ahmedabad and died in the year.....

His tomb was in the family cemetery of Nili Gumbad. Unfortunatel it was demo;ished and the road was expanded over it during the Hindu atrocities of 2003AD

Shah Waliullah’s lineage is well authenticated.

Hazrat Shah Wajeehuddin (Rehmat Ullah alaih)’s nephew Allama Saiyed Ahmed was the Kazi of Chapanir. His son was Saiyed Sharif Mohammed Alavi and his son was Shah Waliullah, the pioneer of Urdu poetry.

DECLINE OF THE UNIVERSITY

The school that was founded by Hazrat Shah Wajeehuddin (Rehmat Ullah alaih) and that flourished so well depended on the generous allowances from the rulers. It was active till about 1350H (1850AD). But then it faced hard times when the allowances from the rulers stopped. Shaykh Shujauddin was the last Alim who taught there.

However, the beneficence that was started by the spiritual master continues. People in distress come to his shrine, offer the “Fateha” (Sura Al Fateha) to his soul and supplicate to Allah (subhanahu wa taala) for their needs. Allah in turn grants them their wishes, may be because the needy is standing close to His friend.

There are many other instances where people have benefited from Hazrat ShahWajeehuddin’s intercession.

After Shaykh Shujauddin there were not many Alims or Scholars. My uncle Saiyed Bada Saheb was one of the most popular Peers in a long time.

Saiyed HusainiPeer Alvi was a great research scholar whose book “Tazkiratul Wajeeh” I have referred exclusively.

However the interest in literature and teaching continues in the descendants of Hazrat Shah Wajeehuddin (Rehmat Ullah alaih).

I was fortunate to have grown up in a family that has such an outstanding lineage where the elders had the treasure of the Islamic knowledge which they gave to the younger generation. Among them are educators, writers and poets.

My situation is tantamount to a parable superbly described by Shaykh Sa'adi, the great Sufi poet of Iran. It is a parable with a great moral.

In those days there was no soap, instead certain composition of clay was mixed with nice fragrance. And that did a good job of a bath soap. He writes,

"One day a friend gave me a bath soap that had lovely fragrance. I asked it 'What are you made of? Is it Musk or Saffron that you smell so pleasant?'

It replied 'I am neither Musk nor Saffron, But I had a long company with the roses, that left a lasting fragrance in me otherwise I am just a handful of dirt'."

That is what I feel about myself.

GOLDEN WOLRDS OF Ali Ibn Abi Talib (karam allahu wajahu)

TO BE INSERTED BEFORE EACH CHAPTER.

“The Quran contains news about the past, foretelling about the future and commandments of the present.”

Beware of disobeying Allah in solitude, because the witness (Of that situation) is also the judge”
- done

Knowledge is of two kinds- that which is absorbed and that which is just heard . the one which is just heard does not give benefit unless it is absorbed”. - done

Allah has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach.” – done

"Oh man, you come from a drop of semen and you leave as a piece of dust. You don't know when you came and you don't know when you're leaving. Yet you go around thinking you know everything." - Imam Ali (as)

TO BE INSERTED IN A SUITABLE PLACE:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*But do not think of those that have died in Allah's cause as dead. Nay, they are alive!
With their Sustainer have they their sustenance. - 3:169 Al-Imran*

